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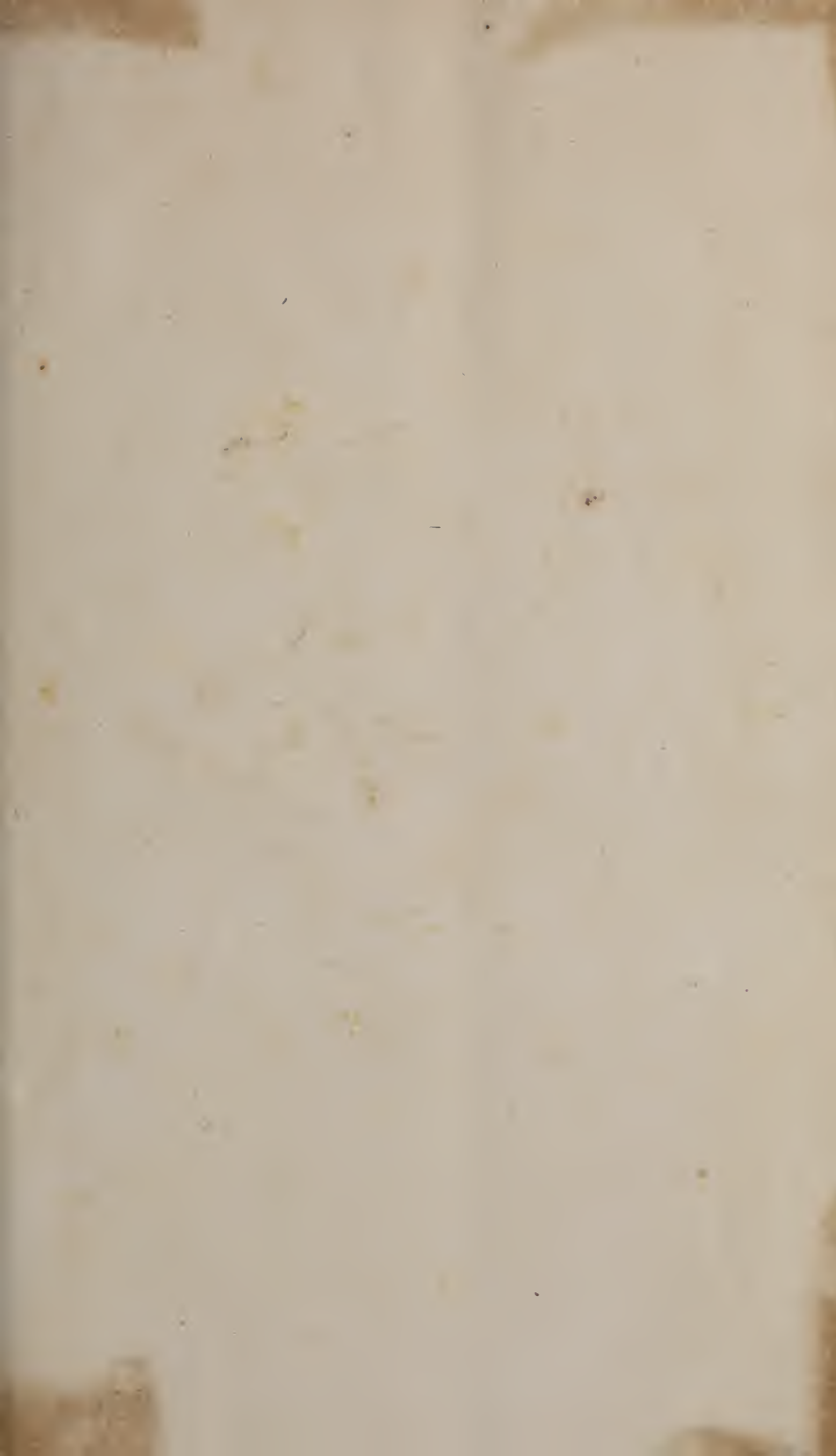
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PRINCETON, N. J.

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THE
AMERICAN BAPTIST MAGAZINE.

Vol. 13. September, 1833. No. 9.

PROF. CHASE'S LETTER,

IN REPLY TO CERTAIN INQUIRIES RESPECTING THE RELIGIOUS STATE OF FRANCE.

Ship Hogarth, midway from Liverpool to New York.
May 30, 1833.

To the Corresponding Secretary of the Board of the Baptist General Convention in the
United States of America.

Very dear Sir,

WITH devout gratitude to our heavenly Father, who has hitherto protected me amidst the perils of the city and of the desert, of the land and of the sea, I am now daily borne towards our native country, the loved scene of my appropriate labors, and the dearest earthly objects of my affections. I hope soon to meet you and our respected brethren, and report to you verbally the services in which I have been engaged. But, as life is uncertain, I commit to writing this brief sketch, so that, in any event, you may know the result of some of my inquiries, and may have some memorial of the impression which has been made upon my mind.

The visit which I was requested to make to London, has been performed. It seemed to be well received by our English brethren; and I trust that it will be productive of some beneficial results.*

Some facts connected with my efforts at Paris in conjunction with those of our missionary there, it will be proper to reserve for a distinct communication.

At present, I would submit a statement in reply to the following paragraph in my instructions; namely:

'It is the wish of the Board to ascertain the circumstances of the Baptist churches throughout the kingdom of France—their number and organization, the number and qualifications of their pastors and preachers, together with whatever facilities exist among them for enlarging the empire of the Redeemer. Also to ascertain whether we can by any means be serviceable to them, and to the general cause of pure and undefiled religion; and if so, in what way? What measures are now adopted by other Christians, and with what success, for enlightening the people at large, and converting them to Christ?'

This last inquiry invites our first attention.

The Papal priesthood have not, indeed, that plenitude of power and influence which they enjoyed after the restoration of the Bourbons, and before the late

* See Appendix B.

revolution. But they are far from being disheartened. They are exceedingly numerous; and they, as well as the comparatively insignificant numbers of the Protestant clergy and of the Jewish Rabbis, are salaried by the government. They have the religious prejudices and the habits of the great body of the people in favor of their system. And most commonly they have the pleasure of at least christening the infants, even of the most sceptical and irreligious. They are not idle. But amidst the scoffs of infidels and the general neglect and contempt of religion that prevail in many places, they seem to be patiently and prudently endeavoring to make the best of their situation, strengthening their influence where they can, relinquishing it where they must, and holding themselves in readiness to profit by any event, and especially any political change that may occur. Some of them have raised their voices in favor of such an ecclesiastical reform as would, in certain respects, harmonize with the more liberal and popular institutions of the present period, and leave the church unsalaried and unfettered by the government. For several years, the eloquent Abbe Le Mennais, through the medium of the press, has excited much interest and made a deep impression by his powerful appeals. But he has been strenuously opposed by the archbishop of Paris and others. Last autumn, he visited Rome for the purpose of having an interview with the Pope. His Holiness insisted on its being his own prerogative to suggest and introduce changes. In this view the Abbe and his friends have, it seems, thought it wise to acquiesce; and all again is quiet.

In the mean time, 'the missionaries of France,' though not authorized nor encouraged by the present government, are incessant in their labors. This is an order of priests that was organized soon after the restoration of the Bourbons. The object is, by sending gifted and zealous preachers into the various sections of France, to awaken the religious sense of the people, and attach them to the faith of their ancestors. Since the late revolution, the head of this order, who, with much skill, directs their operations, has resided at Rome.

The Jesuits, as such, are not recognized nor openly visible in France; but they are there in reality and in effect. In their magnificent and venerable establishment at Rome, they can act without disguise; and the influence is incalculable which they must exert upon the Gallican church, and upon a large and interesting part of the French people.

Within a few years, many ingenious and able books have been published; such as refutations of infidelity in its various forms; defences of religion in general, and of the Roman Catholic in particular; treatises intended to promote devotion and practical piety, and others for the religious and moral instruction of the young. But most of these, being identified or at least confounded with the support of the manifest errors of the Papal system, have little weight with millions of the people. Still a large portion of the priesthood attribute their want of success to the overthrow of Charles X. They identify the cause of the old dynasty with the cause of religion, and they fondly cherish the hope of a new revolution.

Before proceeding to speak of the Protestants, it may not be uninteresting to mention a society which has existed at Paris eight or ten years. It consists of liberally minded men, whether Papists or Protestants. I allude to the Society of Christian Morals. Many of its former active members are now occupying eminent stations in the government. Several years ago, it awarded a prize for the best Essay on the Freedom of Religious Worship. The successful essay, making a respectable octavo volume, was published by the society; and it has doubtless contributed much to establish in France the great principles of religious liberty. More recently the society has awarded a prize for a Refutation of St. Simonianism. It has not, however, published the refutation; and perhaps it will not. There is some reason to fear that this society has seen its best days. But it is an encouraging fact, and it ought to be known, that, at one of its late meetings, after mature deliberation, it adopted a worthy and important resolution, the substance of which had been proposed by our missionary, M. Rostan, who, from the first, has been a member. I allude to

its resolving to offer a premium for the best essay in reply to the question, *Is it every man's duty to endeavor to form settled principles, in matters of religion, and always to conform to them in his words and actions?**

The Protestants of the two confessions (the Geneva and the Augsburg) that is, the Calvinists and the Lutherans, are recognized by the government; and their ministers, as well as the Papal priests, receive a salary from the national treasury. Either the one or the other of those two confessions may be adopted; but neither of them must be varied at all, without the approbation of the civil authority. The ministers are required, at least for the most part, to be educated in France, either at Montaban or at Strasburg. The dominant influence of the Theological Faculty at each of these places is understood to be, and, for many years, to have been latitudinarian, and far from the scriptural standard. Under this influence most of the pastors have been trained. And the churches, from the nature of their organization, and from their connexion with the civil government, exhibit too often the sad characteristics of all national churches.

At the same time, there is a considerable and increasing party that answers to the Evangelical in the English Establishment, and very nearly to the 'Orthodox' in the congregational churches of Massachusetts, before the late separation. The party is not large; but it endeavors to make up in diligence what it wants in numbers. At least two or three able and worthy men are specially occupied in spreading its influence. Persons of this class have been the projectors or the prominent supporters of most of the societies in the capital of France, intended to call forth the Christian efforts of Protestants. They have a school in which eight hundred children are instructed. They have a Protestant bookstore. They have brought into circulation several good religious books, and a few for the use of children. They are now publishing, in French, Scott's Commentary on the Bible, and Milner's Church History. They also publish the periodical entitled *Archives of Christianity* (*Archives du Christianisme*), and a religious paper, *The Sower*, (*Le Semeur*); while their ingenious opponents publish another religious paper, entitled *The Protestant*. They sustain a small but very efficient missionary school at Paris, under the direction of a most worthy minister, who also edits a Missionary Magazine; and they have planted a promising mission in the interior of Africa. Respecting another matter, too, they have, at least in one instance, set a laudable and politic example: they have recently been building up a church on the principle of its supporting the ministry of the gospel without a salary from the government. And they are vigilantly striving to bring into close connexion with the Protestant or Reformed churches 'as by law established,' the small independent, evangelical churches, which, here and there, in different parts of the kingdom have been organized separately, because the members could not live in the Establishment.

In the class of Christians of which I have been speaking, embracing, as it does, some of 'the excellent of the earth,' it was natural to look for men who, under their deep impression of the spiritual wants of France, would welcome the aid which could be extended by the American Baptists. With this hope, many were waited on, in a respectful and affectionate manner. They were assured that it was the wish of the Board to co-operate, as far as practicable, with other Christians in making common cause against the common enemy; and that, after having gone as far together as we could, without a seeming sacrifice of truth and duty, we should ask only to be permitted to pursue, according to our own convictions, the path in which the Saviour would have us go. A consultation was held; and, very soon, I was given to understand, in a manner that could not be mistaken, that personally I should receive a friendly welcome, but not as connected with a Baptist Board; that, as *such*, no one could be encouraged there; that any effort from such a source was to be regretted, as being likely to divert the attention of French Christians from the gospel, and to make known in France another sectarian division; and, finally,

* See Appendix C.

that in order to secure any countenance to the mission, we ought to merge entirely the subject of baptism, and keep it carefully out of sight.

Thus some of the best men in Paris have verily thought that they were following the dictate of an 'expansive charity' in assuming their present attitude; an attitude which, while it calls us to the exercise of faith and patience, will, I trust, induce us to proceed meekly and conscientiously, yet firmly, as the apostles did when Peter and John made the impressive appeal, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.'

Gladly would I have passed over this matter in silence. But it is of so grave and important a character that I have felt constrained to make, as I now have done, with much grief, this simple statement of facts.

In the undertaking and the execution of what has been accomplished among those whose efforts I have just been briefly recounting, much, it is but an act of justice to remark, is to be attributed to the influence and aid which, in various ways, have been received from England.

The Paris Protestant Bible Society has not, of late, been very efficient in its operations. It has wanted funds; and it has had internal distrust and dissension. Immediately after its recent anniversary in April, another society was organized, principally among those of whose activity I have spoken, entitled, The French and Foreign Bible Society.

The Paris Tract Society seems not to be in the most vigorous state. But still, the amount of good that it is doing affords encouragement, and calls for gratitude.

The Continental Society which has existed in England more than ten years, principally under the direction of Pedobaptists, though, if I have been correctly informed, not originated by them, has put forth its exertions chiefly in France. It has employed men of reputed piety and zeal, though often of small attainments in knowledge, to distribute the Scriptures and religious tracts; to converse familiarly with the people on religion; and to hold little meetings, as they might have opportunity, but not to form churches. Of late, it has also supported several ministers as pastors of churches that had been formed independently of the churches established by law. For some time it has authorized a minister thus employed at Paris, to act as its secretary or agent, in connexion with a committee, for the employment and direction of other persons in different parts of France. The whole number, however, of laborers occupied under the patronage of the society is not very great.

But, within a few months, a new movement has been made. The importance of pre-occupying the ground, so as to prevent the mischiefs that might arise from the sectarian operations of the 'Baptists' and 'Methodists,' was skilfully and zealously urged in a late number of the Archives of Christianity. And about the time of the anniversaries in April, the French Evangelical Society was organized. It is, besides other efforts, to prosecute the labors and assume the cares of the Continental Society, which is now to become simply its *first subscriber*, and thus afford it vigorous co-operation.

The English Episcopalians have a Bishop at Paris. They sustain public worship at the Ambassador's, and at one other place in the city, besides the chapel whose minister has the reproach and the glory of being 'Evangelical.' His efforts for the spiritual welfare of the English residents and their children, have been exemplary, and attended with a highly encouraging degree of success.

The Methodists from England also, had, even before the late revolution, made a small beginning in some parts of France. But immediately after that period, they entered the field with new vigor. They opened two places of preaching in Paris; and they have labored with a becoming zeal. Those of their preachers with whom I have become acquainted, are men whom it would be a sin not to love and esteem. For the most part, they have stood alone. They have acted by themselves; and they have persevered amidst many discouragements. But they are now beginning to see their labors crowned with very considerable success, both in the capital and in some other places.

In May, 1831, some of our English brethren, not entirely satisfied with the course pursued by the Continental Society, formed, at London, the Baptist Continental Society. It was 'for the purpose of diffusing the gospel through the continent of Europe, by preaching, distributing Bibles and tracts, forming schools of instruction, encouraging the planting of Christian churches, and adopting whatever other method might appear practicable for extending the kingdom of our Lord Jesus Christ.' The first annual meeting was held, June 22, 1832; and it is said to have excited a lively interest.

The following account of the operations of the society, up to the beginning of the present month, May, 1833, is from an authentic source.

'On the eastern side of France, M. Vierre preaches regularly in Montebeliard, a town of considerable size and population; and labors also with great diligence and some success in the surrounding neighborhood.*

'Mr. S. H. Fröhlich was educated as a clergyman of the established church of Switzerland, and for several years devoted himself faithfully to the work of the ministry in the canton of Argovie. Between two and three years ago he was ejected for preaching the truth. He is employed by the society in the same district, but engages from time to time in missionary excursions, from his residence in Brugg, to various and distant places; and his labors appear to have been accompanied with a rich and peculiar blessing.†

'On another side of France, in the department of the North, are the following agents:—

'M. Thieffry, of Saulzoir. He has a considerable sphere of labor, and possesses much of the genuine missionary spirit.‡

'M. Haimez, of Genlis. His proceedings continue to afford satisfaction to the committee; but they regret that his zeal and diligence have not yet experienced any very enlarged degree of success.§

'M. Poulain is laboring at Bertry, where he avails himself of the favorable opportunities for missionary exertion that present themselves.§

'M. Cloux, of Lousanne, who was educated at Basle, and has had some experience of missionary life, labored at Paris, under the auspices of the society, in co-operation with the American Baptist Mission, during the months of January, February, and March. This was cheerfully done in compliance with my solicitation. He has since been occupied at Besançon, in the department of Doubs, on the eastern border of France.||

'M. Lorriaux is at present in England, awaiting an appointment, so soon as a suitable station shall present itself to the committee.'

The English Quakers or Friends have, at different times, made some benevolent efforts in France; but their adherents are few.

The very few priests there, of the Greek church, have, probably, never considered it their duty to give religious instruction to any but sojourners, of their own faith.

Thus much I have deemed it right to say in reply to the question, 'What measures are now adopted by other Christians, and with what success, for enlightening the people at large, and converting them to Christ?' I have endeavored to make the statement as favorable as truth would permit, and to do as ample justice to all, as I could in so brief a sketch. Some, of different communities, it is certain, have made strenuous and worthy efforts. And the success, in such cases, has been sufficient to prove that the attempt to promote the spiritual welfare of the French, is not a hopeless undertaking. But, alas! how little is all that has been accomplished, in comparison with what remains to be done! How little impression has yet been made upon the thirty millions of this high-minded and highly cultivated people, whose responsibilities and whose dangers are so great, for time and for eternity!

* See Appendix D. † Appendix E. ‡ Appendix F. § Appendix G. || Appendix A.

But I must now proceed to make some remarks on the state of the French Baptist Churches.

Of these there are three classes.

1. The feeble remnants of the Petrobrusians and ancient Baptists of the southern valleys. These are very few. Their number has been diminished by various causes. Many of them, in times of persecution, were destroyed by fire and sword. Some removed to Flanders, and doubtless to other regions, in hope of an unmolested retreat. Others, after the Protestant Reformation, it is easy to believe, became connected and at length amalgamated with neighboring Protestant pedobaptist churches that enjoyed an able and active ministry. The rest seem to have thought it expedient and right to yield an external conformity to the Roman Catholic church, and content themselves with maintaining their own meetings privately, and promoting only in secret, and, as it were, by stealth, what they considered to be important religious truth and duty. Akin to this, and somewhat illustrating it, is the case of a venerable old man with whom I met in the south of France. He was in the midst of a Roman Catholic population; and, through their good opinion, he was occupying a situation on which he was entirely dependent for the maintenance of his family. I visited him several times, and gained his confidence. At length, in one of our interviews, he spoke freely of the corruptions of the Romish church, and then in substance added, 'I do all I can by means of my situation to promote the fundamental principles of the pure gospel, as contained in the scriptures. By reading these, too, I became convinced of the duty of believers' baptism. But in my religious views I was alone. What could I do? I went to a river; and, with none present but God, I baptized myself.' After this statement, he laid his finger on his lips in token of secrecy, and charged me not to betray him.

Besides the causes which I have mentioned as tending to diminish the first class of Baptists, there is another, which must have had a deadening and destructive influence. It is their having been led, by an erroneous interpretation of certain prophecies, to wait for a new revelation or some miraculous dispensation of heavenly light as being yet necessary to precede the general prevalence of pure Christianity.

They have been inclined to think that there is at present no church upon the earth; and they call their little communities, not churches, but families. Upon the approach of winter, many of them, with their flocks and herds, pass beyond the southern boundary of France into Spain, for the advantage of a milder climate; and return in the spring. My limited time and the unfavorable season of the year made it impracticable for me to search them out in their remote and secluded dwellings, and ascertain all that it is desirable to ascertain respecting their circumstances. It is certain, however, that they are in a feeble and unpromising state; that they need instruction; and that, like frightened sheep that have wandered long, and far away, they need to be called by the voice of some kind shepherd, and to be gathered from the wilderness in which they were scattered in the dark and cloudy day.

2. The few, chiefly on the northern border of France, who have been publicly known as Mennonists, or as they have often been opprobriously called, Anabaptists. Many of this class, it is well known, are to be found in Holland and some parts of Switzerland, in Prussia and various other German states, in Prussian Poland, and in at least one part of Russia. So far as my information extends, those in France, generally speaking, are similar to these, with some of whom I became acquainted when in Holland and Germany, in the year 1824, and whose religious state I am not expected here to exhibit.

3. The Baptists of more recent origin. These are not numerous; but, on several accounts, they are the most directly accessible to our fraternal aid; and if suitably cherished and instructed, there is much to be hoped from their co-operation in the great work which, we trust, is to be accomplished on the continent of Europe. At present, owing to various circumstances and influences,

their views of church organization, of administering baptism and the Lord's supper, of supporting the gospel ministry, and of a few other matters, more or less intimately connected with the usefulness and prosperity of a church, are, in too many instances, very indistinct. Of this they are beginning in some measure to be sensible, and there is much truth in what one of them remarked in a conversation on the subject. 'We are,' he said, 'like persons coming suddenly out of thick darkness into the light—you must not wonder if we do not at first see clearly.'

Most of these Baptists are in the department of the North, (du Nord.) There are some also in the neighboring departments, and a few in Belgium. Respecting those in the department of the North, besides verbal communications from various sources, I have received a written statement from an intelligent and zealous French brother, intimately acquainted with the condition of the churches. Of his statement, the following, with a little abridgement, is a translation.

At Waterloo there is a congregation of about fifty persons. It is visited by M. Dussart, who is employed by the Continental Society. The whole congregation are Baptists in sentiment; and several have been baptized.

At Roubaix there is an unusual attention to religion. Some have already been converted. M. Dussart has visited there. But the meetings have been occasional, not stated.

At Lannoy there is a church consisting of about sixty members. M. Dussart preaches there, and is one of the pastors. All this church is Baptist; yet there are some members that partake of the Lord's supper, who have not been baptized, though they are Baptists in sentiment, and do not have their infants baptized.

At Sally a meeting is held. All have the Baptist sentiments. None any longer have their infants baptized. But they are not organized into a church. They are about twenty-five in number; eight or ten of whom are decided Christians.

At Baisieux a church is organized. The assembly amounts to about forty. All are not members of the church; but all have the Baptist sentiments; and a considerable number have been baptized.

At Nomain there is an organized church, composed of about forty-five members. The whole assembly amounts to about one hundred and twenty-five persons. All are Baptist. This is the first church; and it was founded by Mr. Pyt, in 1820. All the places of which I have spoken, and those which I am about to mention, were awakened by the ministry of Mr. Pyt. The meetings at Waterloo and Baisieux have been established since that time, by the visits of *colporteurs*, that is, as the word is here intended to signify, *men employed in carrying about and selling*, or otherwise distributing Bibles and tracts, and conversing on religion. All the persons who compose the assembly at Nomain, as well as all the other assemblies that I have mentioned, have come from the Papal church. *All* of them have the Baptist sentiments, even those who are not yet church-members.

At Aix also there is an organized church. It has about fifteen members.

At Orchies, Mr. Barbey, employed by the continental society, is now laboring to establish a meeting. He is not a Baptist. There are in that town *eleven* Christians that have been baptized. They were formerly of the Romish church.

All these churches, and the others that I shall mention, have their pastors chosen from among themselves by the church. None of the pastors are educated men, except Mr. Barbey. They are all men of the country, who labor daily for their living, that they may give bread to their children. For they receive *nothing* from the churches, which are generally poor.

At Saulzoir there is an organized church, of which Mr. Joseph Thieffry, employed by the Baptist society of England, has the charge. He has care also of the meeting at St. Waast, and of another at Quievy. These meetings are small. At Saulzoir the number is about thirty; at St. Waast, about twelve;

at Quievy, about fifty. Here are two instances, where a meeting has been made up of persons from the national Protestant church; for at Saulzoir and at Quievy there are large Protestant congregations. But, except in these two instances, the meetings have been composed of individuals that have left the Romish church.

At Reumont there is a meeting of about one hundred persons, without there being at present any organized church. *All* of them have the Baptist sentiments; and many of them have been baptized. They have, as at Nomain, a baptistery in their chapel.

At Bertry, M. Poulain the father, employed also by the Baptist continental society of England, takes care of the church in that place, and visits four other small meetings that are held in the neighboring villages.

M—— and A—— M—— could take charge of churches, and M. P—— also; but he is not so well instructed. L—— L—— and A—— C—— would also be well adapted to the same work; but they ought previously to spend some time in study. These two young men are about twenty-two years of age. They have been baptized. They are remarkably zealous to labor in the service of Christ, if some one would have pity on them, and help them to obtain instruction.

Such is the statement in regard to our brethren in the department of the North; and it is confirmed by the various verbal accounts that I have received.

In the department of Aisne, there are some Baptist members at Hargicourt, but the pastor, M. Hosea Gambier is a Pedobaptist. The congregation amounts to about one hundred and twenty. At St. Quentin there is a congregation of about fifty, to which M. Poulain, the son, preaches. He is the only Baptist; and he is sustained and directed by Pedobaptists. At Parfondeval there is a congregation consisting of perhaps forty. M. Beujart, the father, a Baptist, is the preacher.

In the department of Seine and Oise, at Versailles, M. John Bap. Ladam, a Baptist, is employed as a *colporteur* by the Continental Society.

In the department of Seine at Paris, M. Henry Pyt, a Baptist, is employed as pastor of a Pedobaptist church by the Continental Society. Himself and his wife, with two others, are the only Baptist members. His church amounts perhaps to sixty or seventy, and the whole congregation to about one hundred and fifty. He has thought it expedient to waive the subject of baptism. 'For if I had not done so,' he reasons, 'I should not have been permitted to enter the promising field of usefulness that I now occupy.'

In the department of Euse and Loire, at Gaubert, near Orleans, M. Anthony Porchat, a Baptist, is also employed as pastor of a Pedobaptist church by the Continental Society. Himself and his wife are the only Baptist members. Since this connexion, he has not administered baptism at all; and he has taken care that the infant sprinkling be performed by other hands. His whole congregation amounts to about two hundred.

These brethren have been placed in trying circumstances. It is to be hoped that they, as well as others, will yet see clearly the path of their duty, and each have the wisdom to walk in it, encouraged by the heavenly voice, *As thy day, so shall thy strength be.*

On the eastern frontier adjoining Switzerland, there is, at Montebeliard, in the department of Doubs, a church consisting of about fifty members, most of whom are Baptists. It has two pastors. One of them, M. Vierne, is a Baptist; and the other, M. Vivien, is a Pedobaptist.

At Geneva, in Switzerland, there is a church of about four hundred members, a majority of whom are thought to be Baptists. It has three pastors. Two of these are Pedobaptists; and the other, M. Guers, is a Baptist. At Carouge, near Geneva, there is a church of about fifty members. Most of these are Baptists; and M. Bost, a Baptist, is the pastor. At Nyon, also near Geneva, there is another church of about forty or fifty members. The pastor, M. Duplessis, it is reported, has very recently declared himself a Baptist; and it is thought probable that most of the church will follow him.

But in France and Switzerland, the word *Baptist* does not always mean all that it does in America. To illustrate this, and to show the mixed and chaotic state of the churches, I would mention the following incident:—

A young man from Switzerland, who had been a theological student at Geneva, was introduced to me at M. Pyt's in Paris, as a Baptist. In the course of his studies he had become convinced of the nullity of what had been done to him as baptism in his infancy; and, amidst much opposition and great sacrifices, he had lately, I was informed, been baptized by a Baptist minister that was under the patronage of the Baptist continental society. I invited him to breakfast with me at Mr. Rostan's. In conversation after breakfast, we perceived that instead of having been immersed by the Baptist minister, he had only had a little water poured upon him or sprinkled on his face. When we endeavored to expound to him the way of God more perfectly, it was evident that the facts which we exhibited relative to the act of baptism had never particularly arrested his attention. He had duly considered *who* should be baptized; but he had scarcely thought of the question, *What is* baptism, truly and properly speaking, and according to the scriptures? It ought to be added that he manifested an amiable docility, and promised to examine the subject. I had several interviews with him afterwards; and I took my final leave of him in London, where, I have reason to trust, he has, before this time, been baptized and ordained.* It is his intention now to repair to his father's house in Berne, and, at his own charges, to devote himself entirely to the ministry of the gospel. He is about twenty-seven years of age, and, considering his youth, he has already had an uncommon share of experience, both in the world and in religion. Some years ago, for following the dictates of his conscience in connecting himself with a church of more purity and spiritual life than the one established by law, he was threatened with the loss of the honorable place which he held in the government. He held fast his integrity, and lost his place with all his worldly prospects; and, still holding fast his integrity, he was imprisoned, and banished. All this he seems to have borne with the unaffected dignity and meekness of a primitive Christian. He writes and speaks the French, as well as the German, which is his native language; and there is much to encourage the hope that he is designed for signal usefulness. His name is Carl von Rodt, or, as coming through the French, it would be expressed in English, Charles de Rodt.

Connected with the church at Montebeliard, that has already been mentioned, there is a zealous brother, Peter Roth, who formerly belonged to an ancient Baptist, or Mennonist church, in which he was a preacher. Though a plain, unlettered man, he is highly esteemed by his religious acquaintances; and he is ardently desirous of laboring to resuscitate the piety and Christian vigor of the Mennonists, considerably numerous communities of whom are to be found in the neighboring regions of Switzerland.

Here it may not be improper just to remark that in Tuscany, one of the Italian States, I found residing at Leghorn some exemplary and active Christians connected with the church of England, and heard some spontaneous avowals of an impression in favor of our distinguishing sentiments; and that, in Rome itself, I had the unexpected pleasure of administering baptism, though it was in circumstances that reminded me, impressively, of the first baptism at Rangoon, under the frowning brow of Gaudama.†

In concluding this account, it may be useful to exhibit a list of the names of the places where our brethren and their associates are to be found, and of the ministers, with some other particulars.

* While this Letter is in the press, intelligence has been received that he was haptized on the 2d of June, and ordained the next day.

† See appendix H, and the Memoir of Mrs. Judson, Chap. X.

| | Places. | Pastors or Leaders. | Hearers formerly. |
|-----|----------------------------|---------------------|-----------------------------|
| 1. | Nomain, (Nord), | Louis Coulier, | Rom. Cath. with few excep. |
| 2. | Lannoy, do. | J. B. Thieffry, | do. |
| 3. | Roubaix, do. | Louis Dussart, | do. |
| 4. | Sally, do. | do. | do. |
| 5. | Waterloo, do. | do. | do. |
| 6. | Baisieux, do. | Francis Pottier, | do. |
| 7. | Orchies, do. | Barbey, | do. |
| 8. | Aix, do. | Augustus Pettit, | do. |
| 9. | Saulzoir, do. | P. J. Cossart, | Prot. with some exceptions. |
| 10. | Quievy, do. | Joseph Thieffry, | do. |
| 11. | St. Waast, do. | do. | do. |
| 12. | Reumont, do. | Francis Couillard, | Rom. Cath. with few excep. |
| 13. | Bertry, do. | Valentine Poulain, | do. |
| 14. | Genlis, | J. Hainez, | do. |
| 15. | Hargicourt, (Aisne), | Hosea Gambier, | Half Prot. and half Cath. |
| 16. | St. Quentin, do. | Theophilus Poulain, | do. |
| 17. | Parfondeval, do. | Beujart, sen., | do. |
| 18. | Versailles, (Seine & Oise) | { Laugt, | not baptiz. |
| | | { J. B. Ladam, | do. |
| 19. | Paris, (Seine), | Henry Pyt, | do. |
| 20. | Gaubert, (Euse & Loir), | Anthony Porchat, | do. |
| 21. | Besangon, (Doubs), | Isaac Cloux, | do. |
| 22. | Montbeliard, do. | { Vivien, | Pedobap. |
| | | { Vierne, | Protestant. |
| | | { Peter Roth, | |
| 23. | Berne, in Switzerland, | Charles de Rodt, | |
| 24. | Geneva, do. | { _____, | Pedobap. |
| | | { Guers, | Pedobap. |
| 25. | Near Geneva, do. | Bost, | do. |
| 26. | Nyon, near Geneva, do. | Duplessis, | do. |
| 27. | Brugg, (Argovie), | S. H. Fröhlich, | |

After this brief survey of the Baptists in France and its vicinity, it remains for me only to say a few words in reply to the questions, "*Can we by any means be serviceable to them, and to the general cause of pure and undefiled religion; and if so, in what way?*"

The first question, it is certain, must be answered in the affirmative.

The present charter or constitution of the French government proclaims religious freedom to all; and whatever temporary vexations the malice of individuals, here and there, may produce, it is unquestionably the settled policy of the present administration not to molest any person of decent moral principles in the free and constitutional exercise of his religion. Indeed, whoever may hereafter occupy the throne, he will probably find it expedient not to trample under foot so precious a right of the people. But whatever may occur *hereafter*, we have at present nothing to fear from the government. We may even expect its protection in doing all that we wish to do.

Certainly we have resources at home sufficient to enable us, with the blessing of God to be serviceable in some degree to our brethren, and to the cause of pure and undefiled religion in France.

That country, with its busy, intelligent, spirited, immense population, is accessible to us. We have regular, monthly, and almost weekly communication with it by the packets plying between New York and Havre, to say nothing of other ships and other ports; and we can have correspondence and intercourse with our friends at Paris, about as easily as with our friends in some parts of our own country.

Our French Baptist brethren are willing and desirous to receive our aid. They earnestly implore it. And the peculiarly favorable predisposition of the great mass of the people towards us as Americans, ought to give us peculiar encouragement in our efforts for their spiritual welfare.

Difficulties we must expect to encounter. But He that said to his disciples, 'Go ye into all the world,' was aware of every difficulty that would oppose the

progress of the gospel. Our hope is in his power and his grace. Relying on his power and his grace, we have contributed freely of our silver and gold, and sent forth from among us some of our dearest brethren and sisters to the far distant heathen, to regions distinguished above other heathen and idolatrous regions, for cruelty, superstition, and perverse disputing, to a land where no toleration was promised, but where, every step the missionaries proceeded, they proceeded at their peril. And yet all are now becoming convinced that, through our instrumentality, something could be done even in that land, remote from us as was the field of labor,—quite on the other side of the globe,—and unfavorable as were the circumstances in which it was approached. Yes; the Saviour has fulfilled his promise. He is now fulfilling it. And He, surely, can help us as easily in France as in Burmah.

But when I recollect whom I am addressing, I trust it is unnecessary for me to expatiate. The considerations which I have mentioned will, I am confident, be deemed sufficient to show that the question must be answered, most decidedly, in the affirmative. We can do something for France.

‘And if so, *in what way?*’

By strengthening the mission at Paris; and by providing for the suitable instruction of such brethren, of the continental churches, as may desire to receive it and increase their usefulness in the ministry.

Our mission at Paris must be strengthened, in order to secure the advantages of what we have already done. All the great, impressive considerations in view of which it was begun, exist still in all their force. And now, what it was important for us to begin, that, as in duty bound, we might be useful, it must be still more important for us to sustain with vigor, till the grand object be attained. We have entered the field. Our Lord in his providence has given us peculiar facilities for cultivating it. We have only to make a discreet and faithful use of them, and all will be well. Our station, too, besides its other advantages, will, if properly manned, enable us often to second and greatly facilitate the efforts of our English brethren, so as most effectually to co-operate with them in the great work that is to be accomplished in France and throughout the continent of Europe.

To give suitable instruction to such brethren of the continental churches, as desire to receive it and increase their usefulness in the ministry, is, under God, the surest, the most beneficial, and the most economical way of supplying France and the adjoining countries with the missionaries and the pastors that are needed. Unless we carry such instruction to them, few of those brethren will ever receive it at all. And no considerate man can expect to furnish from abroad any very large portion of the evangelical laborers that should be employed in France. Native Frenchmen themselves in whose hearts the love of God and of souls has been shed abroad, must be taught, that they may be able ministers of the New Testament. And, in most instances, they can be far more useful to the people than foreigners. This way, too, is far the most economical, in every respect. The sum necessary to support, for one year, a missionary sent from America, would, if duly managed, educate a native French preacher; so that, in his sphere, he might be even more useful than the missionary himself. He would now be prepared to labor his whole life; and, mingling with his own countrymen, he could be sustained with the aid of a very small part of the sum necessary to sustain the foreigner; and soon, in most instances, with no aid at all from us. Besides, his labors, during his whole life, would be worth, absolutely beyond all estimate, more than they would have been, had we made no provision for his being suitably instructed.

If the churches are ever to emerge from their confused and feeble state; if the mouths of gainsayers are to be stopped; if the gospel in its simplicity is to be commended to the understandings and the consciences of men of all ranks and conditions; then the religious teachers must become, in some good measure, qualified for their work. I do not say that no one ought to enter the ministry who has not passed through a course of public education. But I do say that every public religious teacher ought to possess, by some means, con-

siderable mental culture; he ought to be pretty well acquainted with his own language; he ought, if possible, to have a somewhat more than ordinary measure of general information; above all, (next to vital piety,) he ought to have sound and salutary views of the gospel, and be able to wield, with tolerable skill, 'the sword of the spirit, which is the word of God.' Experience and common sense, wherever an experiment has been made, have declared that *so much* at least, is requisite in any country. And how manifestly must it be requisite in a country like France!

Already, five or six promising young men in that country, of whom I have knowledge, ardently desire to be instructed. They are in the painfully interesting state of the two in the department of the North, who, in the simple and striking language of their countrymen, have been mentioned as being '*zealous to labor in the service of Christ, if some one would have pity on them, and help them to obtain instruction.*' They will, there can be no doubt, most thankfully avail themselves of such provision as the Board may see fit to make. And not much is necessary. No buildings need to be erected. What is needed at present is, not a great nor formal and costly establishment, but a very simple and unostentatious, yet efficient one, adapted to the actual wants of our brethren. If it enjoy the smiles of Heaven, it will, with comparatively small expense, produce immense results. It will grow with the growth, and strengthen with the strength of the churches; and, not long after we are summoned to our account and our repose, it will supersede, perhaps altogether, the necessity of American aid in France, and leave our children that shall then stand in our places, to put forth all their missionary efforts for the conversion of other portions of the world.

With profound respect,
Yours sincerely,
IRAHA CHASE.

APPENDIX.

(A. p. 329.)

Copy of a Letter to the Rev. F. A. Cox, LL. D. Secretary of the Baptist Continental Society (Hackney, near London.)

Paris, Dec. 31, 1832.

Rev. and dear Sir,

The Baptist General Convention in the United States of America, at their last session encouraged their missionary Board, of which I am a member, to take measures for increasing the knowledge and the observance of the gospel in France. There was in New York a Frenchman of liberal education, Mr. Rostan, a well recommended member of a Baptist church, who was desirous of returning to his native land as a minister of the gospel. We appointed him accordingly; and I was requested to visit France in company with him, for the purpose, chiefly, of ascertaining on the spot such facts as, upon my returning home, may enable us to determine satisfactorily what the American Baptists ought to do in reference to this interesting country. I am also to visit England, and have a consultation with yourself and your fellow-laborers of the Baptist Continental Society, so as to secure the happiest co-operation in the great work that needs so much to be accomplished.

It is now about a month since I arrived here, with Mr. Rostan and his family; and our time has necessarily been occupied in preliminary labors. A convenient place for preaching has been procured and nearly fitted up. We hope to begin next Lord's day.

At this juncture, Mr. Cloux has arrived, and, if agreeable to you, it seems expedient to us all that, (instead of proceeding immediately to a distant station,) he remain here some months, and take part in the services connected with our chapel. Here is work to be done, in abundance; and *here is a spot to stand*

upon. We can make such arrangements as will give him enough to do in a way adapted to his abilities and zeal, and as will, at the same time, help him to be the better prepared for his future labors, to whatever place it may, by and by, after suitable inquiry, be found best for him to repair.

I feel confident, dear sir, that this proposal will meet with your approbation; and that Mr. Cloux will soon be assured of its being agreeable to the committee.

It is my intention to see you in the spring, probably in April, and renew my acquaintance with British brethren that will ever be near my heart. In the mean time, let us thank God and take courage; and let us pour out our souls in unceasing, fervent supplication for his blessing upon our humble efforts to promote his truth and the salvation of souls.

With much esteem and affection,
Yours most sincerely,
IRA H CHASE.

(B. p. 325.)

Copy of a Letter to Dr. Cox.

London, May 11, 1833.

Rev. and dear Sir,

Not being able to visit you again before my departure, I take this method to express my gratitude for the kindness which I have received in the bosom of your family. Indeed, I shall carry with me, across the Atlantic, a pleasing recollection of many Christian friends in Britain, with whom I have been permitted to commence an acquaintance, which, I trust, will be perfected in heaven.

I was detained on the continent longer than I expected to be; and the period has nearly arrived for resuming my duties in the Newton Theological Institution; so that I must now hasten away, and embark for my native land, without having seen, in my present visit, some endeared individuals with whom I had the happiness of becoming acquainted in a former visit to Europe. Permit me to request you, dear Sir, as you may have opportunity, to assure them of my affectionate remembrance.

In taking my leave, it may be gratifying to yourself and to others, if I give you a copy of a paragraph (which you have already seen) of the letter of instructions directed to me by the Board of the Baptist General Convention in the United States of America; namely:

'At some convenient time, you are requested to visit our brethren in England, and inquire into their plans for evangelical labors in France, or in other portions of continental Europe. We wish you to assure them of our fraternal confidence, and of our disposition to act in perfect harmony with them in the efforts that we make.'

Having performed this service, I have only to express the hope, that, abounding in love and reverence for our common Lord and in good will to men, we may all be guided by heavenly wisdom, and be found at last to have done well our part in the great field of evangelical labor. *The field is the world.*

Most sincerely yours,

IRA H CHASE.

(C. p. 327.)

The Prize now offered by the Society of Christian Morals.

In the arrangements for the annual public meeting, Mr. Rostan was requested to deliver an explanatory address immediately after the *announcement* then to be made by the presiding officer, respecting the offered prize. His remarks on this occasion were published with the proceedings of the society, and after-

wards in a separate form. A translation of them made, at my request, by Mr. Isaac M. Wilmarth, is here subjoined. They must be gratifying to every friend of Christianity, especially when he considers the place and the circumstances in which they were delivered. May Heaven bestow a signal blessing on this and other efforts, to awaken the serious attention of the French to the most important of all subjects. And may many an inconsiderate wanderer of our own country also, think on his ways, remember his responsibility, and turn to Him, who is *the way, and the truth, and the life.*

A STATEMENT OF THE MOTIVES,

Which have induced the Society of Christian Morals to offer a premium for the best essay on the necessity of every man's forming fixed religious principles, pronounced in Paris, at the public session of said Society, April 18th, 1833.

BY MR. J. C. ROSTAN.

Gentlemen:

Being entrusted by the council of the Society of Christian Morals, with the honorable charge of laying before you the motives which have induced them to propose to the assembly a question of great importance; permit me, at the outset, to place before the eyes of those persons, who may not yet be acquainted with our Society, the principle on which it is founded.

"The object of the Society," as stated by the first and second articles of their regulations, *"is to present and recall incessantly to the minds of men, the precepts of Christianity in their purity; to make them observe the happy influence which these precepts exert upon the institutions, the civilization, and the prosperity of nations; to convince men, and especially the rising generation, that there can be no real and durable happiness, but in keeping the precepts of the gospel."*

The regulations, you are aware, gentlemen, are like the charter and constitutional law of every regular society; they unquestionably bind the conscience of every member, and impose upon him a moral obligation, which he is not permitted to violate, till he has declared his intention of renouncing the advantages as well as the duties of the association. Voluntarily ranged under the sacred banner of Christian Morals, we have then engaged to present to the minds of men, *incessantly*, (observe the expression,) that is, to propagate, the moral precepts of the gospel, avoiding scrupulously whatever might strike a blow against the peace and union, which should reign among all the members of the great Christian family.

Having had the honor to participate in the first efforts of the founders of this Society, permit me to say that its very foundation was the result of a deep conviction of the absolute necessity of the gospel of our Lord Jesus Christ, as a principle for preserving, reforming and perfecting the existing social order. Indeed, I do not fear to assert, that of all the very important questions to which we have successively called public attention, none is more in harmony with the spirit and wishes of our founders, than that which we propose to you to day: *"Is it every man's duty to endeavor to form settled principles in religious matters, and always to conform to them in his words and actions?"* The absolute form in which the question is presented, is an act of homage which we cheerfully render to the principle of universal toleration, proclaimed in the gospel as loudly as the necessity of comparing our personal convictions with the declarations of the word of God.

Now, gentlemen, to enable you to appreciate at once all the importance, whether theoretical or practical, of the proposed question, it will be sufficient for me to exhibit it in connexion with the grand precept of the gospel, the foundation of all religion and of all morals. The philosophers of antiquity were able to comprehend by the legitimate use of their natural faculties, and perhaps by indirect communications with the people who were the depositaries of revelation, that man, upon the earth, has duties to fulfil towards God, towards himself, and towards his fellow-creatures. But could all the genius and the love of the beautiful, the true, and the good, which animated Pythagoras, Socrates, Plato, Cicero, Epictetus, and men of kindred spirit, lead them to grasp—to comprehend that divine oracle which embraces, which comprises in a single sentence, in the most sublime manner, all the duties of man, all the duties of the creature towards the Creator? *"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy might, and thy*

neighbor as thyself." The Creator, without doubt, for the happiness of the creature, requires and exacts of him, the consecration, the sacrifice, the entire devotion of all the faculties of his being. Every Christian pulpit, every Jewish school, and every Mussulman sect, receiving equally this commandment as an order of God, are agreed as to its universal application and unfathomable depth—a depth equalled only by that of the revelation which God gave of his own being, when he defined it in a single word: *I am that I am—he who is, who was, and who is to come.*

Now, allow me to ask, if the duties which God has prescribed, suppose that we ought to consecrate to him all our actions, all our words, all our thoughts, can we deem it reasonable to conduct as if that eternal law had been abrogated? Who then has ever claimed the right to alter or change it? What king, what senate, what nation has dared to modify this divine law, to impair the duties which it imposes upon us, to annul, wholly or in part, any clause of our obligation towards God? Would the whole human family, assembled, were it possible, in a universal convention, be able, would they wish, to strike the slightest blow against the integrity and immutability of the divine law—against the will and sovereignty of God?

Has any one ever promulgated, or even conceived another more perfect law—a law which would give us a more just idea of the infinite perfection and holiness of God? Are we, then, now discharged by some fine-spun philosophical system, by some human ordinance, from the immense obligations which we have contracted towards God, for the benefits of existence, for the preservation of our being, for our present blessings and our future hopes, and for that understanding which he has given us, as a type of his image and likeness, whereby we may raise ourselves even to him, but only on the wings of humility, obedience and love? As long as we follow, voluntarily, the aberrations of our minds, and the vicious inclinations of our hearts, do we not remain fixed in a state of rebellion against God, if we fail a single instant to accomplish, according to our ability, all the duties which his law imposes on us? What is the neglect to form for ourselves settled *religious principles*, or to obey them when formed, but to suppress, to abrogate by our private authority, one entire table of the *Christian law*, in behalf of our vices, our passions, our selfishness, our indolence and our pride?

But perhaps we shall be told that we are accountable only to God for the violation of this law, and nobody has a right to judge us in regard to it, as long as we fulfil our obligations and duties towards our fellow men, and towards the society of which we make a part.

We admit the principle; but, if a sad and woful experience, that of all ages and countries, were insufficient to convince us that immorality, public misery, the disorganization of society, the division and overthrow of nations are inevitable results of the spread of religious indifference, or unbelief, or hypocrisy, which always take the place of the religion of conscience,—the spectacle which surrounds us, the complaints of the most distinguished and virtuous writers of all parties, the avowals even of the most discordant guides of public opinion, would be sufficient to convince persons of candor, that our entire social order is shaken to its very foundation, precisely because the precepts of Christianity, both religious and moral, are not only neglected but despised, and even, we dare affirm, renounced and abjured by a great number of the French. Providence has given us terrible lessons in the voice of events; let us learn how to profit by them, to prevent or retard our ruin. It is for want of conscientious *religious principle*, that private as well as public morals have no solid foundation, that good faith is disregarded in social transactions, that the obligation of an oath is violated, that selfishness takes the place of devotedness, that the French muses formerly in the number of the chaste sisters, are transformed into Bacchanals besmeared with mire; and that immorality, under the countenance of talent which dishonors itself, covers our walls, and soon will no longer allow the modest virgin, and the chaste spouse to walk abroad in our cities. A part of our youth, corrupted in the bud through the want of that religious doctrine which has been called the *salt of the earth*, mistakes too often devotion to faction for devotion to country and to liberty; and while dreaming about the progress of an imaginary civilization, renounces the real blessings of the existing civilization to carry us back, without suspecting it themselves, to barbarous ages marked by the judgments of God, to the merciless animosities of the Italian republics, and to the heroism of the partizans of the Mariuses and the Syllas, the Carbos and the Catalines. Our political and literary annals, our tribunals, our theatres, our deserted churches, more than one bloody ruin in our cities, and the *mourning*

of a great number of our citizens, bear witness, at the same time, to the simultaneous progress of irreligion and immorality, and to their deplorable results.

Was it possible for the Society of Christian Morals, consistently with its regulations which you have read, to remain indifferent to this state of things? Could it neglect to exert its moral power, without bringing upon each of us an immense responsibility? No, surely. A pagan poet formerly exclaimed, on beholding the corruption of Rome, "*Quid leges sine moribus!*" "Without morals there can be no laws!" Allow me to add: "Without religion there can be no morals!" In reality, can we hope to see good morals revive, in the absence of all religious principle? I appeal to the conscience of the human race. A people without God, or at least, without worship, astonishes, terrifies, and alarms (it must be said) foreign nations, the most favorably disposed towards us.

Permit me to state to you, on this point, a fact which has recently passed under my eyes. At the news of the revolution of July, which excited and awoke the sympathy and interest which the Americans of the north ever cherish for France, a concert of prayer for our prosperity was established in many independent Christian churches of different denominations. Sincere and ardent desires were there daily expressed that our beautiful country, appreciating at last the blessings of legal liberty, might be preserved from the scourge of intestine divisions, from the thirst of conquest, and from irreligion and immorality. I had the happiness to be present myself, and to take part in a large number of those meetings, and in your name as a Frenchman, to thank those Anglo-American Christians, praying themselves individually, and not solely by the mouth of their pastors, for the happiness of the French. Could we remain insensible to sentiments so pure, and so disinterested? Edified by such examples, the Society of Christian Morals, faithful to its trust, seeks to enlighten our citizens upon the necessity of regarding the fulfilment of our *duties towards God*, as the foundation and immovable basis of our duties towards our fellow men, of our duties towards ourselves, and consequently of all morality.

It is time that true religious order, the religion of the conscience, which unites each soul individually to its God, in a real, positive and experimental manner, should at length succeed in France to false or corrupted religious order, which engenders only indifference, unbelief, hypocrisy, and bad morals, inevitable results of creeds imposed by authority, adopted by prejudice, by custom, or by fear, or corrupted by interest.

It is by a profound examination of the foundations of his belief, whatever that belief may be, it is by the submission of his will, and the direction of his affections towards his Creator, that an intelligent being can raise himself to the *truth*, which is the manifestation to the mind of man, of the being of God;—that he can raise himself to *righteousness*, which is the realizing in the actions of men, and the manifestation in the love of his fellows, of that new life which is lighted up in him by the creating power of that divine truth. But to obtain that moral and religious life, which is designated in the New Testament by the name of regeneration or the new birth, that book and their daily experience teach Christians, that they have but one way to follow; and that is, to have recourse to our Lord Jesus Christ, in whom alone reside the type and the power of life, of truth and righteousness.

I would only add, that the announcement has made you acquainted with the point of light in which the society wishes this great question to be treated by the competitors.

The manuscripts are to be transmitted to Mr. Cassin, Taranne St., No. 12, before the first of March, 1834. The premium is 500 francs. The manuscripts presented will not be returned.

(D. p. 329.)

M. Vierge to Dr. Cox.

Montebeliard, Aug. 8, 1832.

I do not remember whether, in my letter to you of the 15th of May last, I mentioned the efforts of our adversaries to incorporate us in the national guard. I will now briefly tell you the results.

We learnt by public report, that the council had condemned us to forty-eight

hours' imprisonment, and on the 21st that sentence was notified to us by an agent of the police. We then went to the major, to prevent the execution of that sentence. He requested us to give our reasons in writing, which we did; and, on the 6th of June, as an answer to our request, he sent the gens d'armes to execute the sentence. I and my colleague spent forty-eight hours in the city prison; and we give thanks to God, that he caused us to be conducted thither. Both the gaoler and the prisoners dealt kindly towards us. During that time we had opportunity to preach repentance and remission of sins to all those that were in the prison, about forty in number, most of whom were smugglers. We gave about twenty testaments to those who were able to read and showed a desire to have the word of God. To all we distributed tracts. We hope that many of them will gladly remember the things which they have heard. May our God bless the seed and make it grow, and bring many of these sinners to Jesus Christ, that they may be saved.

(E. p. 329.)

M. S. H. Fröhlich to the Committeee.

Sept. 13—19, 1832.

Beloved Brethren in the Lord,

I first directed my course towards T——, where I met with a fraternal reception at the house of the bailiff. I not only attended one of their meetings, but was also requested to speak. There were present about thirty brethren. I spoke from Levit. xiv. 25; and having informed them that, a short time before, some poor men of A—— had been fined 100 livres for uniting to meditate on the word of God,—moved with compassion, they immediately made a contribution. This was Saturday, 21st July. The Sunday following, I visited a parish in the mountains. At noon I held a meeting with the children and the catechumens, as well as some elder persons. I had the pleasure of seeing most of the children, in particular, very attentive.

In the course of my journey, my attention was directed to O——, where, a year or two ago, a religious excitement began to manifest itself, produced by the vivifying spirit of Jesus Christ. On the other side, the enemy was striving to choke the good seed, by producing parties and factions.

The 1st of August we went to L——, where a faithful minister is stationed; but he told me, that, like myself, he was waiting for his testimony to bring forth fruit. We held in this place several meetings, which the Lord abundantly blessed. The 4th of August we passed Wingeon-Alp (about 6000 feet high.) On the road we were overtaken by a storm, which lasted all day, and occasioned me a violent cold, followed by profuse perspiration, which entirely deprived me of strength. On Sunday, I suffered from pains in my limbs; notwithstanding, I held a meeting at noon; and in the evening we expected a still more numerous assembly; but alas! it was the day of public entertainment on the mountains, in which the shepherds of the Alps show their exercises of strength; and these worldly diversions appeared to captivate and fill the heart more than the spiritual food of the word of God; for at night there was a very small attendance. The following day, on the road, I was suddenly seized with so high a degree of fever that I felt overcome with weakness. The morning of the 7th of August, I was decidedly ill. For eight days, I was in so weak a state that I could scarcely stand, and suffered generally from violent head-ache. At the end of fifteen days, however, I was so far recovered as to be able to pursue the remainder of my journey; for I had proposed visiting the ancient Baptist congregation in E——, for the purpose of awakening among them, by the assistance and blessing of God on the preaching of the gospel, the energy of the new and spiritual life in Christ; because this ancient congregation, being in a part of the country where there is toleration, would, in this case, be a favorable spot for preaching.

Oct. 12, 1832.

I suppose brother Bost has acquainted you with the chief particulars of my former accounts, namely, that since last April a small church has been formed out of those congregations to which I preached the two preceding years. This church consists of forty-five baptized persons; (two have already withdrawn.) A fourth part are males, and the three other parts females, from among whom one faithful sister entered her eternal rest a fortnight ago. Some have been induced to waver, through the craft or force which are employed in every direction. The multitude, even among those called Christians, are in general opposed to us. Some indeed are on our side, and even publicly defend our cause, though they have not yet been baptized. Others remain in a state of indecision. In these respects our situation is similar to that of which we frequently read in scripture; as, for instance, Acts xiv. 4; xvii. 4; xxviii. 24, &c. 'The multitude was divided, &c.' There are few among the baptized who have not experienced the fulfilment of the word of the Lord, 'A man's foes shall be those of his own household.' And, as our Lord learnt obedience by the things that he suffered, so are we also to learn obedience by sufferings. The authorities have opposed us. At first they proceeded so far against me, as you are aware, that I was several times summoned before the supreme and the inferior council, to answer the charges brought against me. But for some time the little flock have also had their portion; for the prince of this world aims at nothing short of their utter dispersion. At least, he is permitted of God to tempt us, that, our faith being tried and maintained, we may be followers of those who, through faith and patience, inherit the promises.

Yet, in spite of all these storms and temptations, many have desired to be baptized and added to the church; but I do not proceed hastily, in order to give them time to prove themselves, and calculate the sacrifice which must be made in following Christ; lest, after having laid the foundation, and not being able to finish, they should be put to shame. Entreating your prayers for us, beloved brethren, I salute you cordially in Christ Jesus. May the Lord Jesus Christ be with your spirits.

(F. p. 329.)

M. Joseph Thieffry to Dr. Cox.

Saulzoir, Nov. 30, 1831.

Since I came here, many who knew the Lord, and dared not to avow his name openly for fear of the world, have broken from it, and follow Jesus, rejoicing to bear his reproach, and glorifying the name of God. Five members were added to the church, two months ago; they walk well, and the whole church also. They are nearly all very poor. As to the things of this life, many are even destitute of necessaries, and can be but of little assistance; they are nevertheless rich in faith, full of love to the Lord, and patient in trials; and we know that he who loved them so much when they were his enemies, will not leave them now they are his children. We have also been enabled to apply Christian discipline with vigor. The Lord assisted us; and we have already accomplished some good.

The 25th September was to us a day of joy; two brethren, who had for some time desired baptism, and who only waited the opportunity, requested to receive this ordinance, having desired a long time to obey this command of the Saviour. They were baptized in the river. Before descending into the water, we fell on our knees to implore the benediction of our God upon his two children, who were going to do what he had commanded; we then descended into the water, and baptized them in the name of the Father, Son, and Holy Ghost; we then came out of the water, and again fell on our knees to return thanks. The Lord grant that we may walk in newness of life.

Jan. 20, 1833.

I have met with a young lady whom I believe to be a very excellent Christian. She is of a noble and wealthy family, and was a Catholic, and has suffered much for the gospel. She was shut up a long time in her room, where her food was carried to her, and she saw no one but the members of her family, and the priests, who were introduced to turn her away from the truth. The Lord himself was her helper; and he has strikingly shown what is the power of his might, when he reigns and works in the heart.

My congregation here increases, chiefly from among the Catholics, of whom I have more hope than of the Protestants. Some of the former unite with us every day in our family worship; and though I do not yet perceive any spiritual life among them, yet their disposition towards what is good gives me hope that they are not far from the kingdom of heaven. I visit them sometimes at their own houses. We are accustomed in winter to go, on Sabbath evenings, to read the word of God, and converse with those who invite us. Two Catholic families have requested us to come. It is my most ardent desire that salvation may enter their houses with the children of God.

(G. p. 329.)

M. Haimez to Dr. Cox.

Genlis, May 16, 1832.

Dear Brother,—

I have hitherto devoted four days in a week to paying visits and holding small meetings in the surrounding villages; the two other days I have employed in making visits in G——, and in meditating on the word of God.— Our meetings at G—— are generally composed of from twelve to sixteen persons, and sometimes twenty. They were much more numerous three months since, because nearly all the poor of the commune took pleasure in attending; but the enemy of souls has made use of a very rich man to prevent the work. This man furnishes food to these poor starving people, gives them coals, firewood, and medicine when they require it; but being unhappily much under the influence of the priests, he has published in his commune that all those who come to hear me shall, from that moment, be excluded from his bounty; and many have gone back. Without such an obstacle, our meetings would probably be composed of more than sixty persons. But, thanks be rendered to the Lord! if there is not so numerous an attendance, I hope at least these few persons are well disposed.

At Genlis the work of God is not sufficiently advanced to form a church at present; but I hope God is now preparing the stones which will form the structure of this building; and I hope when he has prepared them, if he thinks fit to employ me in the erection, he will give me the understanding and wisdom requisite for this work. In the mean time, I would continue to pray the Lord to make me a faithful workman, filled with love for perishing souls, and that he will enable me to have no other desire to remain on earth, than to glorify him in devoting myself to his service. In the situation in which I find myself, I feel the necessity of walking continually with the Saviour.

July 10, 1832.

My dear uncle Poulain continues to hold meetings at Walincourt, at the Grand Wonga, and at Selvigny. There has been no awakening in those places since I wrote to you; but there appear to be many persons well disposed. He has also employed a part of his time in paying visits in the neighboring villages, and has, I hope, done much good among the Christians in these different places. The little church at Bertry goes on pretty well; they are going to undertake (notwithstanding their great poverty) the erection of a small chapel. He commends himself to your prayers, that God may strengthen him more and more to walk in his ways.

(H. p. 333.)

The Baptism at Rome.

The person baptized was an English gentleman, who had been travelling and residing four or five years in different countries on the continent, and who speaks French, German, and Italian. I first met with him at the house of the chaplain to the Prussian embassy, where, in the course of the conversation in which the company were engaged, he remarked incidentally that since he had thought seriously on religion, he had made up his mind to dissent from the ecclesiastical establishment of England, though he had not yet had an opportunity of acting. This remark, together with his apparent candor and Christian demeanor, made me desirous of knowing more respecting him. Some days afterwards, I inquired of the chaplain. He gave me a favorable account, and added, Mr. W—— disapproves the baptism of infants. I called upon him; and an acquaintance ensued that soon encouraged me to regard him as a suitable subject for baptism. He had for a considerable time desired it; for, by reading the scriptures, he had been convinced of the duty of believers, in this respect. There was water near, in a spacious and well-furnished bath; and he could say, as the Ethiopian traveller did to Philip, 'What doth hinder me to be baptized?' The case was a special one; and it was clear that it ought to be met in a corresponding manner. Accordingly, a time was appointed; the use of the bath was secured; and, at the allotted hour, the service was performed, with an humble reliance on the approbation of that almighty and compassionate Saviour, who was perfectly acquainted with the intolerance of the Papal Government and with all the circumstances.

The duty of becoming connected with a Baptist church, as soon as Providence should permit, was stated; and a certificate of the baptism was given, of which the following is a copy—

Rome, March 30, A. D. 1833.

To all that love our Lord Jesus Christ, and especially to all churches that consist of believers baptized upon profession of their faith, and worthily endeavoring to adorn the doctrine of God our Saviour, *Christian salutation.*

This certifies that Mr. C—— L. W——, professing his faith in Christ, and his desire to obey and honor the Lord in all things, was, this day, baptized according to the divine command, by me,

IRA H CHASE,

*Minister of the Gospel, and Professor of Theology
at Newton, near Boston, United States of America.*

PRESENT STATE OF RELIGION.

At the present time, there is, for the most part, an unusual languor resting upon the churches. Two or three years since, almost every city and village and neighborhood was visited by the Holy Spirit. Religion was the universal theme of conversation. Daily additions were made to the church; and we fondly hoped that that there would be no reaction. Some Christians even confidently expected that the morning had dawned, which would be followed by no night—that the glory long waited for had come—that the angel with the millennial trumpet had received his final and desirable commission. A new impulse was given to all our religious operations. The church seemed to arise in her might, clothed in the splendid array of holiness, to go out to victory—or rather, "leaning on the arm of her Beloved," she came up out of the wilderness, laid aside her plaintive notes, took her tuneful harp from the willows, and sung in sweet melody the greatness of her Redeemer.

The impulse then given to our benevolent, and especially to our missionary societies, has never yet died away. Our treasuries are supplied. Men—not enough, indeed—but more than ever before, have come forward and laid their energies on the missionary altar. The dark horizon is constantly kindling up at new points, with the fires of some fresh light-house. The distance from station to station is rapidly diminishing, and the banners of the cross are planted, so that its soldiers can almost see “eye to eye” throughout the enemy’s country. So many heralds of salvation have never, in the history of our country, gone abroad, in the same space of time, as since those days of the outpouring of the Holy Ghost.

But with all this, the spirit of revival has been growing lower and lower, day by day. The flickering light gradually and almost imperceptibly diminished, till we are now left in darkness. It is cheering, indeed, to see the externals of Christianity thus flourishing. We delight in the outward beauty, and in the activity and liberality of the church. But oh! what is this, if the inward grace be wanting? What is there to be admired in a body of beautiful symmetry and exquisite proportions, after the living spirit has fled? We may love it, because it belonged to a beloved friend; but then, as to the question of real intrinsic loveliness, how vain to ask it! Or, if it be fair for a day, the worm of corruption will soon commence his gnawings, and the charm will become disgustful.

We trust, indeed, though the church be slumbering, she is not dead. Though the light be dimmed, it is not extinguished. Though the spirit within has ceased to send out a glowing warmth, it is still there; and we would gladly arouse it again. We love the tokens we see that the Christian world is beginning to act from a principle of duty, and not merely from excitement; so that, although the joy of revivals is wanting, yet, with steady march, the hosts of God will advance to the ruin of satan’s kingdom, and the upbuilding of Immanuel’s. But this is not all we wish. It is our desire also to see the blessed influences of religion, diffused and diffusing themselves every where. We wish to behold the rich, and glowing, and breathing marks of true, spiritual life, maturing and increasing in Christians; and to find, on every side, a like spirit, day by day, waking up in others. We wish to see in every congregation the fixed eye—the attentive countenance—the listening ear—the tear of penitence. We cannot be satisfied, nor feel that God’s will is done and his name glorified, till we see evidence of a present Spirit hovering over crowded assemblies. We shall not feel right until the Saviour comes back to his weary heritage; and till the thirsty vineyard puts forth again with the freshness and verdure of spring.

To produce the present state of religious depression, attention to the externals of religion has, probably, contributed largely. We mean, the machinery of the church, if we may so speak, the matter of societies, agencies, and missions, treasuries, church-building, and associations, have so occupied the Christian world, that the cultivation of inward piety has been too much neglected. These things are all necessary; but they should not be permitted to overstep their proper limits. As soon as we suffer them to encroach on the cultivation of our own hearts, they are out of place. While we have been conducting that which belongs to the external of revivals, the spirit of revivals has gone from us.

Religious controversies, or rather, controversies on the subject of religion, have quenched the flame of revivals. Nothing is more true than the couplet of Dr. Watts—

“The Spirit, like a peaceful dove,
Flies from the realms of noise and strife.”

It was when the pentecost seasons of 1831 were in the glow of their excellence, and the servants of God were girded up to an amount of effort and of success truly astonishing, that “Satan came among them.” Slight improprieties began to multiply in number, and increase in magnitude, in some parts of

our country. It was suspected that there were traitors, or, at least, false brethren in the ranks of the church; and the cry "to arms"—was sounded from town to town, and from mountain to mountain, till victory ceased, and intestine war began. And then, what a flame of bitter controversy—of mutual heart-burning, crimination and recrimination—charges and replies was kindled up. Forgetting the command—"work while the day lasts"—Christians began to abandon their own hearts and the promotion of revivals, and entered into questions of debate, which might display their own theological acumen, but would hardly be expected to bring plain, common people to Christ. While they were discussing the doctrines of religion, its duties were too much neglected. While they were "contending earnestly for the faith once delivered to the saints," they overlooked the fact, that that faith is a *living* faith, manifested by walking with God and seeking the conversion of sinners, more beautifully than by a warfare of words, where words are insufficient to produce conviction. These remarks, it may justly be said, are more applicable to some other Christians than to Baptists. We need to be expostulated with, only so far as we have imbibed the unhappy spirit that has prevailed around us; but, just so far, it becomes *us* to repent, and to set a worthier example. Let us all humbly and faithfully examine ourselves. "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

The tumult and noise of controversy, seems now, in a degree, to have subsided. The outward affairs of the church, at home and abroad, in Christendom and in foreign stations, are prosperous. Why then should we not return to duty, and "strengthen the things that remain, that are ready to die?" The reasons for so doing need not be urged. Every Christian feels how desirable is a new and universal impulse from heaven. Every one prays daily, at least in words, and many, we trust, in spirit, for a revival that may again bless our churches.

The whole world is agreed in one thing—that Christians, as instruments of good in the hands of God, are bound to use *effort*; and that God promotes his own benevolent ends, through the agency of *means*. Before we pray again, then, for a revival, let us ask ourselves, if we are determined to use the proper means, when they are pointed out to us—if we are willing to *act* as agents in promoting the conversion of men to his praise? If we are not, then we have grounds to suspect our Christian character. We have reason to inquire for the reason of our hope of salvation, and see whether it be not the hypocrite's hope, that "shall perish when God taketh away the soul." If we are eagerly seeking the path of duty, and waiting for the showings of the Spirit, we can, doubtless, see something in our previous habits preventing the Saviour's return. In our efforts, then, to promote a revival of religion throughout the land, let us fix our minds, *definitely*, on these points:—

1. Is the Spirit stayed because of any deficiency on *my* part? Am I, in any way, the cause of the present religious depression? By positive or apparent sin, or by neglect of any duty, do I contribute to hinder a revival?

2. Am I *willing* to have the work of God revived; and, for the sake of promoting that end, am I willing to forsake the cherished sin—to do the neglected duty—to come up to the full course of Christian effort, as my own conscience and the Holy Ghost demand?

3. Permit us to add—if these questions are answered affirmatively, will you do it now?

We would distinctly recognize the agency of the Spirit in all those operations, where his special presence is manifested. But, at the same time, we would have it felt with equal distinctness that divine influence does not, and never will preclude human responsibility. The deficiency to be remedied is not in God, but in man. Let us hear and weigh his own challenge—"Bring all the tithes into the store-house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Hath he said, and will he not do it? Hath he spoken, and will he not make it good?"

RIGHT HAND OF FELLOWSHIP.

We are too apt to suffer whatever partakes in part of the nature of ceremony to become mere ceremony. When the eye is captivated with the splendor, and the imagination charmed by the appropriateness of outward forms, the spiritual nature concealed beneath the form, and the obligations of duty resulting from the ceremony are but too rarely apprehended. Perhaps this is the cause why there is so much supposed, and so little real, piety, (we do not speak uncharitably,) in the Roman Catholic church. The exterior of worship is so imposing, and the decorations and ceremonies so gorgeous and attractive, that while the eye is filled with admiration, it transmits its full sensations to the heart; thus absorbing it and leaving no space for the spirit of humble devotion. At first, those forms, as they were gradually introduced, might have fostered the kindling flame, and assisted men in lifting their souls to heaven. But now, the exterior, in the grand majority of instances, is put instead of the spiritual—not because the authors of those ceremonies designed that it ever should be so—they would have deprecated it—but from the very condition and constitution of human nature. All men who have intellects do not use them, at least only in a slight degree. And although the cultivated student may be able to dis sever the form from the substance, to use the external merely as an aid to suggest and enkindle the internal of worship, to make sense a minister of devotion rather than a substitute for it, it does not follow that all men can—or certainly that all men will do it.

We have made the preceding remarks merely in introduction of a few on a ceremony which is perpetually recurring among Christians—the right hand of fellowship. We call it a ceremony, because it is so—an outward form—an observance which depends for its impressiveness, chiefly, on external form. Nothing is more common or more delightful than giving and receiving, or witnessing the presentation and reception of the right hand of fellowship. But we sincerely doubt whether the obligations springing from this act are often distinctly perceived. We doubt whether, in a church, where a new member is admitted to fellowship by the presentation of the right hand, every former member feels that he has come under a new relation to that new member—is laid under a different kind of obligation, and bound to a certain course of duty, in consequence of the act, to which he would not have been otherwise bound. The same is true of a new church admitted to an association. By the right hand of fellowship, the churches and ministers of that association pledge themselves to stand by it in weal and wo, to share its burdens and sympathize in its griefs, to watch over and pray for it, and, in its adversity, by all reasonable and Christian efforts, to seek for it a return to prosperity and enjoyment. Whether our churches and ministers are sensible of it or not, under such an obligation they do come; and thus do they bind themselves.

Perhaps this statement alone is enough to direct thought into an untravelled field, and to cause Christians to open their eyes to a beam of light that has always shone. But a few plain remarks, in addition, may not be out of place.

In presenting the hand of fellowship to a new member, the minister acts as the representative of the church—and that which he pledges and promises is the pledge and promise of every individual member—for duties to be performed by a mass of men are to be regarded as belonging to a mass made up of individuals. Each individual must do his own duty, or it will be left untouched by the whole. It is not the church, as a body, that watches over its members, visits them in sorrow, expostulates with them in sin, stimulates them to effort and braces them to holiness—but “if one member suffers, all the members suffer with it; or if one member rejoice, all the members rejoice with it,” in the church, as in the human frame. It is easy, then, to be perceived, that when the members of a church, be they fifty, or two hundred, or five hundred, witness the ceremony, each one of them, in fact, enters into an engagement, in the presence of the assembled congregation, (and who knows of how vast an invisible mul-

titude besides of those who take an interest in the affairs of earth?)—to watch over, to exhort, to stimulate, to assist, to promote the religious growth of the individual thus admitted to their fellowship. Whether they feel the force of their vows or not, they thus publickly make them. Whether they purpose any such obligation or not, they assume it. Whether they perceive their responsibility or not, still they lie under it. As a citizen comes under all the obligations belonging to citizenship by the fact of his being a citizen, so by being a church member does every member really bring himself under a responsibility to perform all the resulting duties, whether he avow his distinct determination to do so, at frequent intervals, or not. As long as any one remains in the church, he is thus bound. No circumstances nor opinions can loose him. And if he prove recreant to his vows, he sins against his own reputation, the members admitted successively to communion, the church at large, the cause of piety, and Christ, the exalted Head.

The right hand of fellowship as presented to a church at its organization, in the person of one of its members, is generally less thought of, in the light of a pledge from the association; or, perhaps we might say, is regarded as a more unmeaning ceremony,—a mere act of submission to the laws of custom. But the relation here is, if possible, more sacred than in the former case, inasmuch as more wide and visible interests are concerned. If that infant church is afterwards in trouble, the churches of the association have bound themselves to assist it. If its pecuniary affairs are involved, they are pledged for its aid. If its doctrines become corrupt, they are bound to seek its reform. If any of its members are unworthy, they are bound to put forth an effort that no part of the vine of Christ be burdened with unfruitful branches. If they have no minister, the churches of the association are under obligation to sympathize with them, so far as sometimes to contribute their own ministers for a time, that the feeble band may be encouraged. And by all suitable means are the members of the whole associated body pledged to aid the infant company, to the full extent of the divine rule—‘as ye would that others should do to you, do ye even so to them.’

In view of the above hints, we see how holy is the relationship that binds Christians together! How strong the union of the followers of the Lamb! By public and solemn pledges, they are understood to live for one another's good. If they redeem their pledges, they are truly branches united to one vine, members belonging to one body, planets revolving about one glorious centre, bound each to each, and all to the glorious sun, by an attraction, that shall outlast even the grand principles that cement universal nature. Truly sweet must it be to belong to such a company! There, we should always find, not one, but many, who would care for us in our depression, breathe sigh for sigh, and weep with us tear for tear, in all our sorrows. And there we should find kindred souls, who would tread with us the rough paths of mortality, and whom we should hail with joy at the right hand of God.

It is, perhaps, a fair inference from the state of the church, and of individual churches, and Christians, that but few perceive their obligations or fulfil their duties. Involved in the hurry and bustle of the world, and busied in its cares and pleasures, the church and obligations resulting from church-membership have come, in the minds of most men, to appear a subordinate concern. Hence we have so many feeble societies—societies which rarely enjoy the benefits of the ministry, or are uniformly put off with inferior talents and abilities, while others in the association are surfeited with privileges and enjoyments. And it is because individual church-members have so dim a perception of the responsibilities connected with the right hand of fellowship, that piety flags and withers, and no man regards it—the members, one by one, fall asleep, and no man wakes them—corruption enters, and no man repels it—the hypocrite's hope is indulged, and no man points it out—the spirit of prayer droops, and no man attempts to quicken it—the brethren make heartless, unmeaning confessions, and no man faithfully tells them of it—and revivals become unknown. Here, if we are not greatly mistaken, lies one grand point of error in our churches. Here is the source of many a wo.

In this field—the obligations conferred by the right hand of fellowship—lies a mine of thought, rich in precious jewels. The field indeed has been but slightly travelled. The surface of the ground is scarcely broken, and all the excellence it contains has been boasted of, rather than gathered and enjoyed. But careful search will lead to results we have never anticipated. The train of thought here introduced, if followed out, may lead to a new order of things in the whole church militant. The obligations here set forth, if acknowledged and fulfilled, may cast new beauty over the kingdom of Christ on earth. The living waters, that flow from the throne of God, may be loosed from the obstructions we have thrown about them. The glory of ‘the body of Christ’ may shine out from the clouds where it has been hidden, and the anticipated millennium, after this temporary reign of darkness, may burst forth upon us in all its loveliness.

 IN MEMORY OF A FRIEND.

Thou hast gone to the grave, but we would not recal thee;
 There Jesus once slumbered in gentle repose;
 No care in that chamber of rest shall befall thee,
 No wail of affliction shall tell of earth’s woes.
 “Oh blest!” saith the Spirit, and gladly we write it—
 “Oh blest are the dead who die in the Lord!”
 How rich is the comfort!—and why should we slight it—
 That thou art enjoying thy final reward?

Dear wreck of mortality! here will we leave thee—
 Thou perfect in beauty, thou fairest in form,
 Thou tender in heart, (for earth’s rude things did grieve thee)
 Thou mild one, whose spirit has bowed to the storm.
 In the grave we will leave thee, frail, beautiful flower!
 Too sweet in this sin-troubled world long to bloom;
 Thou hast cheered us awhile; now we yield to the power
 That hath called thee far lovelier charms to assume.

All earth with its ties in vain would have bound thee,
 While blessedly gazing on yonder bright shore;
 No doubting was thine—no cloud hovered round thee,
 But upward thy spirit did joyously soar.
 As the night wore away and the day-star ascended,
 Away from this dismal and painful abode,
 Thy soul, with her rapturous pinions extended,
 Winged her way to the sky, to the bosom of God.

Thou dost rest from thy toils, but we will not lament thee;
 We’ll bow in submission to Heaven’s decree;
 And earnestly pray to the power that sent thee
 That again in the skies we united may be.
 In that garner of love, oh what joys are preparing!
 What gems are collecting, forever to bloom!
 We’ll then look to that world, for earth little caring,
 And seek for like grace, while we part from thy tomb.

LITERARY NOTICES.

THE ACTIVE CHRISTIAN ; *a Series of Lectures*, by JOHN HOWARD HINTON ; Philadelphia, French & Perkins, 1833 ; pp. 235, small 12mo.

Every age of the world brings with it its own important topics of reflection. The present is, emphatically, an age of action. The great problem, then, which deserves attention is, how can the energies of each individual Christian be so laid out, as to produce the best results ? For want of a proper answer to this question much labor has hitherto been wasted ; and we hail with pleasure a work whose object is to instruct the great mass of Christians in the appropriate employment of their own powers. In a cursory survey of this book, we see much to praise. It is a philosophical treatment of the subject introduced—proceeding throughout according to the natural train of thought. Directions are first given to the Christian in respect to surveying his field of labor and scanning his resources. The cultivation of fitness for labor and preparing for immediate action is then introduced. The importance of *habitual* action and *specific* action is strongly urged, and advice offered in respect to the treatment of particular cases. The spiritual exercises proper after labor in the field of God are then pointed out, with three concluding lectures on success—expected, wanting, or enjoyed. The whole is treated in a simple and pleasing style, and the book is worthy of careful perusal.

PRACTICAL LECTURES on Parental Responsibility, and the Religious Education of Children, by S. R. HALL ; Boston, Pierce & Parker, 1833, pp. 176, 12mo.

THE MOTHER AT HOME ; *or, Principles of Maternal Duty illustrated*, by J. S. C. ABBOT ; Boston, Crocker & Brewster, 1833. pp. 164, 12mo.

We have united the titles of these works, because they are on the same subject. The name of Mr. Hall in any book on education is almost a sufficient pledge, that the book is valuable. We think the community will not be disappointed, if they form high expectations of the present book ; nor, if parents would listen to its counsels and follow its suggestions, would the church be disappointed, in the anticipation of high and holy results. In eleven lectures, the author discusses parental responsibility—pre-requisites to successful effort in the education of children—means to be employed from which the greatest benefits may be hoped—government and instruction of children, and encouragements to parental faithfulness. A train of

pious feeling pervades the book, calculated to make the Christian parent feel, that in the education of his children, he is ‘ bringing them up for God.’

The “Mother at Home” is more especially addressed to mothers—the former appeals to both parents. The following subjects are discussed—responsibility—maternal authority—difficulties—faults of mothers in regard to their children—religious instruction—and results. A more faithful, common-sense treatise on this subject could not be written. It commends itself at once to the reason. Both the above works are so valuable to mothers, that we beg leave here to commit it in charge to maternal societies, to see that their beneficial instructions be widely circulated and reduced to *practical use*. We regret the want, in the former, of an analysis of the contents, such as appears in the latter. Such tables vastly increase the value of books. We sometimes compare ourselves, in trying to learn the nature of a work without such an analysis to blind persons—they must go all over a new room and feel of every part and parcel of the furniture, to know what is there ; whereas, if they could see, a glance would discover it all. We beg our authors to give us light, that we may see, at once, what, after our *feeling*, proves to be so valuable.

A POPULAR GUIDE TO THE OBSERVATION OF NATURE ; *or, hints of inducement to the study of natural productions and appearances, in their connexions and relations*. New York, 1833 ; pp. 343, 12mo.

This work is No. LVI of Harper’s Family Library. We have read it with a great deal of interest. All men—and above all, Christians, ought to regard attentively the works of God in nature, and the demonstrations of his power and wisdom in the operations of the human mind. It is because we *think* so little, that we are, for the most part, such pigmies in intellect. The whole world is full of themes of reflection ; we cannot open our eyes without seeing something, calculated to draw the mind from its dulness and awaken its activity. The above work, we trust, will be useful in arousing a few, at least, to a vigorous employment of those faculties, which were implanted, not to *be*—but to *act* within us.

THE HARBINGER OF THE MILLENNIUM, with an Appendix, by WILLIAM COGSWELL, Secretary of the Am. Education Society. Boston : Pierce & Parker, 1833, pp. 362, 12mo.

The above title promises much ; and if

variety alone be regarded, the promise is redeemed by the book. It contains seventeen dissertations—on all the important matters of Christian benevolence and duty, which occupy the community at the present day. It is characterized by the author's usual manner and style, so that those who have heard him may form a tolerable notion of the book. Truth, it is well said, is none the less true, because it has been often repeated—by which we mean to intimate, that though the "Harbinger" be a good book, yet we see no brilliancy, such as comes to us in the rays of the morning star. In a work with such a title, we were perhaps pardonable in *expecting* a more than ordinary constellation of beauties and glories. The appendix furnishes many valuable statistics concerning the various religious societies of the age.

THOUGHTS ON MARRIAGE, illustrating the Principles and Obligations of the Marriage Relation, by WILLIAM JAY. Boston, James Loring, 1833, pp. 240, 16mo.

For those who read the article, entitled William Jay, in our last Magazine, no fresh recommendation of any of his works will be needed. The present book deserves notice, however, inasmuch as few Christian treatises on the subject have ever been ventured. The essay—on the duty of Christians to marry religiously—is pre-eminently valuable. This topic has, heretofore, been hardly touched at all; and yet it is a subject, apparently of divine command, and involving in itself the dearest interests and purest enjoyments of life. We lately saw it professedly introduced in one of the "Revival Tracts" entitled, "Unhallowed Marriages"—which, by the way, we recommend to all our readers, male and female. If we are Christians, our Christian conduct ought to be universal—extending to every act of life. The sermons all deserve perusal—especially, the charge intended to have been delivered to a minister's WIFE at the ordination of her husband. The book is worthy of a wide circulation.

A HELP TO ACQUAINTANCE WITH GOD, by JAMES SHERMAN; Boston, James Loring, 1833, pp. 179, 16mo.

This little treatise has passed through eight editions in London. It was originally preached in three sermons to the author's own people. The following is the train of thought:—nature of acquaintance with God; essential and subordinate means of it; best time to commence it, and advantages resulting from it. In a season of so general religious declension, every effort to recal us to God ought to be encouraged. To induce men to a cultivation of thorough piety, the present book is devoted; and to all who appreciate such an object, in themselves, their friends or the community, we cheerfully recommend it.

REMAINS OF REV. RICHARD CECIL, M. A.; to which is prefixed a view of his char-

acter. Boston, Lincoln, Edmands & Co., 1833, pp. 276.

The above forms volume XII of the Christian Library. To say any thing at this time in praise of Richard Cecil is quite too late. His apophthegms have been read and praised by all Christendom. The deep piety, the thorough knowledge of the heart, the richness and pureness of intellect, and the appropriateness of illustration, which characterize his "Remains," are already well known. It rarely falls to our lot to meet with men, whose constitutional habits and early modes of thought have fitted them to present to us so much that is worthy to be studied, as well as read—to be digested, as well as tasted. If the human understanding is ever to be properly developed, it will be by waking up the powers already within the bosom, and so stimulating the mind by rich and beautiful sentiments, that it *must* act. To this end, brief hints need to be set before men, clothed in such terms as to arouse and delight. The sentinel-spirit within catches the motion, the thought is pursued, the mind is unfolded, the soul expands its faculties, and man redeems his claim to 'the image of God.' The Remains of Cecil are calculated, by frequent perusal, to induce just this train of operation—and this is all that we can demand of any author.

ZEUNER'S MUSICAL MANUAL FOR SABBATH SCHOOLS; Boston, 1833, Lincoln, Edmands & Co., pp. 204.

The above work is one of a series of attempts now making in this country to interest children in the subject of music. At the Fellenberg school in Switzerland, such attempts have proved entirely successful. The vales and mountains of that country and of Germany resound with songs—the expression of childish pleasure, or the aspirations of youthful piety. When we consider the influence of music on the heart, refining and elevating the whole character, nothing can seem more praise-worthy than the endeavors of those, who seek to produce impression on the minds of children in the way most natural and agreeable. While we rejoice in the publication of books of moral songs, we deem it a more worthy service to intermingle music and religion—so that holy thoughts may come to children, enrobed with the witchery of tune, like music on the breeze of evening. The rules of singing, here set forth, are exceedingly plain and simple. The tunes are nearly two hundred in number, of which about one quarter are taken from the Ancient Lyre—The words are often extremely sweet, and adapted, in general, to the use of children. It remains for those more skilled than ourselves to decide on the merits of the tunes; but from the known reputation of Mr. Zeuner, and the excellence of the book, so far as we can determine—above all, because it may be the means of planting and nourishing early devotion in the hearts of children, we bid it a cheerful welcome.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burmah.

REV. MR. MASON'S JOURNAL.

In the last Magazine was published Mr. Mason's journal from Jan. 28, to Feb. 24, 1832. The account of his engagements, from the last named period, to the date of the present journal, will be found in his letter, p. 244.

DISCUSSION WITH A PRIEST.

July 5, 1832. At the large kyong which we visited to-day, the principal priest, as is common in the afternoon, was asleep. Some half dozen of the inferior orders, were, however, found at work, preparing ornaments for idols; and, at their invitation, I took a seat on the mat with them. After Mounng Shwa Mounng and myself had spent about an hour here, finding themselves pushed rather too closely, they said, "we cannot argue; go to the great teacher"—(directing us to an adjoining kyong) "he can." Going over, we found an elderly priest, with several younger ones, reclining in different parts of the room, while a boy, with stentorian voice and breathless rapidity, sat reading from one of their popular fables. The old man, who soon ordered silence, exhibited a more intelligent countenance than usually falls to the lot of an Asiatic. His eyes, which were not wanting in fire, were in a good degree relieved from that cloud which eternally rests upon the eyes of a Burman, and, more than all other traits, forbids confidence, and seems to mark the man a villain. Nor were his looks deceptive. The

Burmans, almost universally, after we brush away the whole of their cobweb-system, still make it the text-book to which they refer, with as much confidence as a geometer to his axioms. I was glad, however, to find this man disposed to refute us on our own grounds.

When told of judgment scenes, he said, "All the righteous, I suppose, go and mingle with the Deity, that is, are absorbed in the divine nature." On being told that at the judgment day they would receive spiritual bodies, he asked where they were, and what was their state between death and judgment—with many other pertinent inquiries.

The Burmans who have different rules of conduct, denominated laws for laymen, novices, priests and other states of being, think it strange enough that we have only one for all intelligent beings in every state of existence; and when the priest was told, in answer to his inquiries, that the inhabitants of a future state would have, as in this, the law of love for their guide, he seemed to consider it no law at all, and turned away to count his beads, muttering over each one, as he drew it down the string, his Pali "Ave Maria."

"Mortal, miserable, unsubstantial, [life]
Mortal, miserable, unsubstantial, [life]"

An explanation of the comprehensive character of supreme love to God, and equal love to man, brought back his attention. When about to take leave, he asked me to reach him my hand. I was surprised, and knew not but in accidental custom he wished to shake hands; but soon found it was to show his skill in *palmistry*, which he did in so flattering

a manner, that I felt little disposition to doubt his conclusions, whatever I might think of his premises.

9. A man who, some time ago, brought his boy to school to learn English, and who, on a previous visit to see his boy, asked for tracts, called again to day for more. It appears from his statement, that he first heard the gospel from one of the native Christians in Maulmein, while engaged in mercantile pursuits, and visited the missionaries there. Here the matter rested until the present time, when his mind seems to be again awakened to the subject. He says he has abandoned the worship of idols, but still adds, "my mind is divided." He remarked to me, while on this subject, "formerly, when I saw my sins, and went to worship the idols, my mind remained dark; but now, when I see my sins, and read your scriptures, light appears to be breaking on the darkness." Rise, sun of righteousness, arise.

We found a young priest at one of the kyoungs to-day, who seemed much interested in the truth, and promised to read the books we left him, and examine the claims of Christianity to credence.

11. A Karen youth found his way over the mountains to-day, to request baptism; but, being a stranger, he must of course wait.

12. What has not been inappositely termed Burman lent, commemorative of three months of special religious exercises, observed by Gaudama, commenced to-day; and towards evening, Moug Shwa Moug and myself walked up to the golden pagoda, where, on such occasions, the religious chiefly congregate. Here we took our stand under a shed which covers a huge gilded image of Gaudama, where forty or fifty men were assembled, and there we stayed till an hour or two after dark. Some laughed, some opposed, a few listened, and others seemed disposed to pray us down, vociferating, as with clasped hands raised above the forehead, they bent their heads to the ground, before the idol, "O grace-bestowing God, preserve us." I asked one sitting by, "what is the use of talking to that image, whose ears you know cannot hear?" "We pray, sir, to Gaudama, who has gone to Nigban," was the reply. "Has he a body there?" "No." "Has he a mind?" "No." "And what can a person know without body or soul?" The answer was a hearty laugh—the way a Burman usually covers a defeat. Error is always inconsistent; but few inconsistencies can equal this of

praying to a being, who, according to their own principles, is annihilated. This inconsistency, when felt, often leads them to deny that Nigban is annihilation, especially if they think you ignorant of their books. How far Nigban differs from annihilation, I leave any one to judge from the following literal version of a passage from one of the Burman standard works:—"The extremity of existence, that is to say, exemption from the forming power of sustenance, seasons, mind, and fate, is Nigban."

BURMAN PRAYER.

13. On entering a kyoung to-day, I found an elderly priest surrounded by more than twenty others, to whom I soon introduced myself without invitation, as I did also my message. The company soon took leave, and left us with the inmates of the kyoung alone. During our stay of an hour or two, we had much conversation with the old priest, who finally told us very civilly "though your religion were true, yet I should not dare to abandon the religion of our excellent god, Gaudama." It would appear, the old man is one of the principal priests in town, as we were interrupted during our stay, two or three times, by the arrival of companies of inferior priests, bringing him offerings. When they presented their fruits, they raised their clasped hands, and all joined aloud in the following prayer—"O grant! grant! In order to be freed from the sins which arise from the three kinds of fate, the fate connected with the deeds of the body, the fate connected with speaking, the fate connected with thinking, once, twice, three times, I prostrate (a) myself and worship God, his precepts, and his priesthood. Through the merit of thus prostrating and worshipping, may I be exempt in all my future transmigrations from the four states of punishment, (b) the three pe-

(a) Here they all prostrated themselves three times.

(b) These are, (1.) *beasts*, by which is intended the superior orders of animals.

(2.) *Pyitta*, which includes all animals that live in filth, or in holes and dens; besides some tribes that are three miles high, and live on their own flesh, which they tear off with their own nails: with other similar races of animals, none of which are found in your back woods.

(3.) *Athoosaykay*. These beings are nine miles high, but as lean as a withered leaf. Their ribs project out like the eyes of a turtle; and, while famishing with hunger, their mouths are no larger than a couple of needles.

(4.) *Hell*.

riods, (c) the eight wicked places; (d) and when our next excellent god, Areemataya, appears, grant that I may behold him."

To this, the old priest, turning away his head at right angles from me, lest I should share in the blessing, replied—"Thus on account of raising the clasped hands and reverently worshipping *with offerings* God, his precepts, and his priesthood, may you meet with Areemataya, when he appears, obtain the exalted gift of (e) Rahanida, and arrive to Nigban."

This Areemataya, who is to be the next Boodh, occupies as prominent a place in their prayers as Gaudama, and certainly a more important one; as from him it is they look to be benefited; for the praise and worship they make the former, is only to propitiate the favor of the latter. Few, perhaps none, expect to arrive at Nigban until he appears; but hope to be found in his train, and be annihilated with him. His appearance on earth is anticipated with as much pleasure as we do the millennium; and it is not a little curious, that, in the description of each, there are so many points of resemblance.

BURMAN MILLENNIUM.

In a book on my desk, we have a long conversation between Areemataya, and an ancient Boodhist saint, who, having become a Rahanida, possessed the power of visiting other worlds, by virtue of which, he went up to the heavens in which the future God now resides, and afterwards returned to earth, in order to write a book, I suppose

Areemataya is represented as saying, among other things, "When I am God,

- (c) These are, (1.) a time of war.
- (2.) A time of famine.
- (3.) A time of great sickness—or, the sword, the famine, and the pestilence.
- (d) These are, (1.) a place without a God or religion.
- (2.) The immaterial mansions.
- (3.) Deficiency in the members of the body.
- (4.) A state of existence in which a person is without mind.
- (5.) Confirmed heresy.
- (6.) Beasts.
- (7.) Pyitta.
- (8.) Hell.

If some of these cannot be consistently denominated *places*, it is only a Burmanism. It is so in the book, and that is enough for a Burman.

(e) A state of mind, or being, which enables the possessor to visit different worlds.

the valleys shall be raised, and the earth become perfectly level. There shall be neither hill, valley nor forest; but the earth shall be covered with towns and villages, and the countries abound in riches. The inhabitants shall be exempt from poverty, and shall be as rich as they please; while, day and night, they will be engaged in religious exercises. Ignorance, vice, and every angry passion shall no more exist in the world. Grain shall grow without planting, and trees yield fruit without cultivation. War, fighting, and quarrelling will be unknown, but the people shall love each other; and, love abounding, the wild beasts of the field shall dwell with them."

16. Moug Shwa Moug met with a woman to-day, who says that her husband built a zayat near the great pagoda, and she would like us to come and preach in it next worship-day. I gladly authorized him to say we would go.

BURMAN KYOUNG AND CONVERSATION.

17. At the kyoung we visited to-day, the priests were busied in inducting a novice into the priesthood, and we followed the crowd to the temple, where the closing ceremonies were to be performed. It is a small, sepulchral, brick building, with a narrow entrance, and no light but what is provided for between the top of the wall and the roof. Two rows of pillars run through the whole length of the building; and between them, at the further extremity, is a gilded, colossal image of Gaudama; while around the walls are smaller images, two or three feet high, one of which is remarkable as representing the god in the European attitude of sitting as in a chair. Several handsome hearth-rugs, substitutes for the usual mats, and new pillows covered with English calico, were spread in the centre of the room, for the officiating priests. In a circle around them, were baskets; some filled with various flowers, others with betel-nut and leaf, with alternate vessels of water, of every variety of form and manufactory; brass cups, tin pots, tea-kettles, a tea-pot of Liverpool china, and a pair of handsome cut-glass decanters. I could scarcely refrain a smile on seeing these reverend gentry turn up the decanter to their lips, and then pass it round to their neighbors in true Hibernian, whiskey-drinking style. Now was the time for display; so they brought out the golden Pali book in the Cambodian letter, which, throughout the whole of China, India, is considered peculiarly sacred; and

which bears a very striking resemblance to Hebrew. Besides a promiscuous multitude, nearly twenty priests were assembled; one of whom, pointing to the idol before us, said to me, "Well, your books say, then, that we are not to worship such images as these, do they?" "They do," I answered; the eternal God says to you, 'thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or in the waters under the earth; thou shalt not bow thyself down nor serve them.'" "Ah," he replied, "but our books say we must, and we obey them." A pert little fellow now shuffled himself up to my feet, addressing me, "Sir, where is your God?" "He is here," I observed, "and sees into your heart." "Here!" he continued with great contempt, "here! tell us of a God we can see. We have had Koukathan, Gannagan, Kathapa (a); there is an excellent God, Gaudama, (pointing to the idol, and next we shall have Areemataya; but your God no one can see. Away with such a God!" A long discussion followed, in which Mounng Shwa Mounng held a principal part, and which was abruptly closed by the priests' requesting us to retire, as the time for the closing ceremony had arrived, at which it is not lawful for laymen or heretics, like me, to be present. I was sorry to meet with the inquirer of July 9th at the kyoung to-day. It decides his character. (b)

20. We went up to the pagoda to-day, and, in the zayat to which we had been invited, conducted regular worship as on the Sabbath. More than twenty women were present, and in the neighboring zayats, a hundred within hearing; but the individual who gave the invitation, was absent. Returning, we found forty or fifty villagers resting in a zayat on their return from market. A noisy congregation!

22. Sabbath. Two stranger Karens from the south were at worship this evening. They professed themselves Boodhists; but said "there are several believers in Christ among us, though they are not numerous," none of whom we have any knowledge of.

24. Learning that the chief priest in

(a) Names of Boodhs that preceded Gaudama.

(b) A couple of days after this, he had the confidence to call on us again. Mrs. Boardman had some conversation with him; during the course of which, he asked for baptism. He has not been seen here since. (Oct. 4.)

town was dangerously sick, I paid him a visit to-day; but the old man was speechless, and the priests and others in the room were so annoyed by our presence, that after one half hour was spent in conversation with them, we retired.

NATIVE DISLIKE OF CHRISTIANITY.

27. Burman worship-day having returned, we went up again to the golden pagoda; but, thinking the men's zayats the more suitable place for us, took our stand in one of them, and conducted worship as before. Some tried to stop us by reading their own books aloud, while we were talking; but soon hit on a more effectual method of accomplishing their object, by most of them leaving the zayat.

I was called from school towards evening, to see two priests who had called on me. When Mrs. Boardman came out of her room to speak to them, they turned their backs on her in contempt, and said, "We wish to see the great teacher;" and when I arrived, before they would exchange a word, the principal one, who was dressed in a satin robe, asked, "Are you the great teacher?"

They were accompanied by many of their disciples, and evidently came to cavil. "What is the name of your God?" he inquired, "Who is your God? There is my lord (c) the teacher, and my lord the governor, and our excellent lord Gaudama; but your Lord, I know not who he is."

I told him our God was known by his works; that he was the Creator of all things; and, some of the gospels lying by, just arrived from Maulmein, in the course of conversation, I reached him one with the remark, "you may know more of God from that," opening it at the third of John. He read a few verses, and then threw it down, saying, "it would confuse my mind to read that book."

After staying about half an hour, they took leave, repeating several times over, what we very well knew before, "I don't like your God, I don't like your God."

Aug. 11. Being Burman worship-day, we went up to the pagoda. Finding fifty or sixty men listening to the instructions of an elderly man, whom they called "the great teacher," when an opportunity offered, and there was silence, I asked one at the outside of the circle, where he sup-

(c) The name used for God in Burman is in common use, like the Greek *kurios*, for a respectable mode of address from inferiors to superiors, like Sir, or my lord

posed the soul of the doctor had gone? (his body was burning near the place.) "Oh," he said "that is too difficult a question for me; ask the great teacher." The people now making room for me, I pushed up to the old man, and repeated the question. After a moment's silence, he said "I do not know; I cannot see where he has gone." I told him it was not thus with believers in Christ, for they *knew* where they were going; that all true believers went to heaven; but all others, and especially worshippers of idols, went to hell. He replied, with great anger, "we don't like your religion, and why do you trouble us with it? we do not come to you with ours;" and when Moung Shwa Moung spake, he ordered us away. I did not think it expedient, however, to obey; but set him to reading. The leading men soon went off, but more than forty stayed; and we spent an hour with them, although not treated with much courtesy.

12. We have had several applications for baptism, from the members of the boarding school, both male and female; but after mature deliberation, have concluded to examine one only. He has been in habits of prayer for a year; and throughout that time, has, in all respects, given us great satisfaction. I baptized him this afternoon.

13. I was not a little surprised to see the teacher from Ta-nien-ma-tsa, mentioned in my journal for June, come in to-day. He says there are several steadfast disciples in that region, and wishes to know whether I will not make them a visit next dry season, in which event they will build me a zayat.

Sept. 23. Several Karens from the east have spent the Sabbath with us, who report well of the disciples, but one has died, and two or three are sick.

MR. BENNETT'S LETTER.

Maulmein, Jan. 5, 1833.

Rev. and dear Sir,

I have the pleasure to say that our new friends arrived here on the 1st inst., and that we are now engaged in landing goods from the vessel. But, as the steamer is now here from Bengal, and leaves in the morning, I could not suffer her to depart, without at least dropping these few lines. You will undoubtedly be happy to hear that the New Testament is now completed, and much of it in circulation. It was out of the press in nine months from its commencement. The following schedule will show what has been effected since my re-

turn from Bengal, the 15th of March last. Since that time there has been printed as follows:—

| | Pages. | Total. | Copies. |
|-----------------------|--------|---------|---------|
| 2d ed. Awakener, | 16 | 80,000 | 5,000 |
| 5th " View & Catech., | 12 | 160,000 | 10,000 |
| 2d " Ship of Grace, | 8 | 24,000 | 3,000 |
| 1st " Me Shway Ee, | 24 | 72,000 | 3,000 |

Tracts, 336,000 21,000
1st Ed. N. Testament, 3000 cop., 624 pages.
1,872,000 pages, total, N. Testament.

In addition to this, a type foundry is opened, punches cut, and type cast enough to enable us to print, in Taling, a tract of eight pages. The Catechism and Commandments, 6000 copies; and in the Karen language, the same of 8 pages, 3000 copies; and a Karen spelling-book of 36 pages, 3000 copies. Taling tracts are now waiting to be printed; but, before they can be executed, many new punches must be cut, and types cast; as I only made provision for those which occurred in the tract printed. In order to complete the Taling font, several hundred new punches must be executed. I have for some months been delayed in this, in order to put the New Testament, in parts and whole, in a state for circulation, and to aid in getting it out of the press. We now design to have 1500 copies of Luke and John ready for the Rangoon festival, if possible, together with Acts and Epistles, to make three books; Luke and John together, Acts alone, and the Epistles and Revelation together. Another edition of Luke and John will soon be commenced of 10,000 copies. We wish to put 10 or 15,000 tracts in circulation, also, at the Rangoon festival.

The following schedule will show how many tracts, &c., have been issued from the office since my return from Bengal. Unfortunately no account was kept of those sent off when I was absent in Bengal. It commences, April 20th, 1832.

| Tavoy. | | | |
|--------------------------|-------|-------|-------|
| Tracts, (20,020 pages,) | - - - | - - - | 4,182 |
| Matthew and Mark, | - - - | - - - | 50 |
| Luke and John, | - - - | - - - | 50 |
| Four Gospels, | - - - | - - - | 46 |
| John's Epistles, | - - - | - - - | 400 |
| Ephesians, | - - - | - - - | 100 |
| Acts, | - - - | - - - | 90 |
| Epistles and Revelation, | - - | - - | 10 |

| Rangoon. | | | |
|-------------------------|-------|-------|-------|
| Tracts, (97,000 pages,) | - - - | - - - | 7,900 |
| John's Epistles, | - - - | - - - | 704 |
| Ephesians, | - - - | - - - | 1,400 |
| Matthew and Mark, | - - - | - - - | 96 |
| Luke and John, | - - - | - - - | 500 |
| Four Gospels, | - - - | - - - | 24 |
| Acts, | - - - | - - - | 406 |

Maulmein.

| | |
|-------------------------------|-------|
| Tracts, (18,648 pages,) - - - | 1,486 |
| Matthew and Mark, - - - | 44 |
| Luke and John, - - - - - | 135 |
| Four Gospels, - - - - - | 14 |
| Acts, - - - - - | 70 |
| Epistles and Revelations, - - | 14 |
| John's Epistles, - - - - - | 200 |
| Ephesians, - - - - - | 100 |

Mergui.

| | |
|-------------------------|----|
| Four Gospels, - - - - - | 6 |
| Acts, - - - - - | 20 |

In addition to this, in Taling, Maulmein 1,100 tracts; Mergui, 150; Tavoy, 200.

In Karen 1,100 of the tracts have been sent out; but few Karens, however, as yet have sufficiently become acquainted with the character, so as to be able to read all in Maulmein.

From the above, you will perceive that there is really a demand for tracts and books in these languages, and that we design to meet all exigencies so far as possible. The Karen spelling-book is not yet stitched up, but will be so, and in the schools, in a few days.

There is considerable interest among the soldiers. Several are opening their eyes to see the folly of the drunken frolic, and inquire after Jesus. I hope Mr. Simous will prove a blessing to them.

I have had only time to drop this hasty scrawl, as I have had to put by several things which are pressing on me, to do so.

With kind regards to all,

I am, dear sir, yours truly,

C. BENNETT.

Rev. Dr. Bolles.

MR. KINCAID'S LETTER.

Rangoon, Feb. 23, 1833.

Rev. and very dear Sir,

I have just had the pleasure of receiving your letter, dated June 23, also several others from dear friends in America, together with pamphlets and papers. I rejoice in the power and grace of God given to the churches in the United States. I verily believe it is in answer to the prayer of faith that has gone up to the Mediator's throne, and that it is an intimation that the year is at hand, when the world will be redeemed unto God.

The grace of God is not withheld from Burmah. In Maulmein and Tavoy, the work of conversion is going on. No one who sees the native Christians and converses with them can doubt of its being the genuine work of the Holy Spirit. It is not merely a renunciation of idolatry, and an acknowledgment of the eternal God—it is this and more;—it is a hungering and thirsting after holiness. I believe many of them would choose the martyr's stake, sooner than re-

nounce Christ. Ko Shoon, a man full of faith and patience, often tells me, that, for more than a year, it has been fixed in his mind, that the religion of Christ will soon spread over all the provinces of Burmah. He sits in the verandah all day, and teaches the people. Often the verandah is full, 30 or 40 sitting around him. He brings to my room only those who are most promising, and still, some days I am not able to read at all, having from two or three to a dozen the whole day; and it is seldom that I can get two hours at a time for study. From one to two hundred tracts are given away every day, and many ask, who do not receive.

I have had several government men visiting me, apparently from good motives; but most of them come at night, and appear to be unwilling to have it known that they call. One of these men, a few days ago, asked me for a large book that spake more largely of Christ. He said he had read the tracts, and he would only borrow a large book to read through once. I gave him Luke and John put up in pamphlet form. The next day he brought the book, and begged I would give him that book if I could possibly spare it. I found he had read Luke and John quite through. He said he had hardly left his seat for two days. I gave him the book, and also the scripture extracts. There is one government-man here, something like an *alderman* in a city at home, who is an avowed enemy of the new religion. At the time I was robbed,* the *viceroy* or governor ordered this man to search for the thieves, and bring them to justice. A few hours after, he sent a message, requesting I would send to him one of my men; accordingly I sent Ko Shoon; and Ko Shoon had no sooner reached his door, than he began to abuse him for becoming a Christian, and said it was well for him he was not under his jurisdiction, or he would have him tied and beat with a bamboo till he could not walk; and then added, that he was glad I was robbed, and he would not try to get my things. Ko Shoon left him. Towards evening, he sent one of his own men with a polite note, asking what he could do for me. I sent word that I did not wish for his assistance; he had fined, imprisoned, and whipped, in a shocking manner, my two school-teachers, and now he threatened another of my men with a similar punishment. I sent word that if he molested another of my men, I would report him to the governor. He has not troubled any of us since.

The great yearly festival at Shwa Da-gong is near at hand. I am endeavoring to be ready for it. When the festival is over, I expect to proceed up the river, with a view of visiting Ava, and, if possible, get foot-

*An account of this occurrence is contained in Mr. Kincaid's journal, which accompanied this letter. It will be published in the Magazine for October.

ing there. The brethren think that I had better go and make an effort; and bro. Judson is particularly urgent to have footing, if possible, in the centre of the empire. It is my daily prayer that the path of duty may be plain, and that the gospel may have free course and be glorified. I will calculate to write you from Prome.

This evening I received a letter from bro. Judson. He is among the Karens, and is encouraged by the stability of those formerly baptized; besides, he has new applicants for baptism. I have just got a letter from Moug Nyen, my school-teacher, who was taken to Pegu, and imprisoned. He says, "I am ready to suffer for Christ's sake. I am stronger in the faith than ever; and all the time I was in prison, and when they beat me, I found the grace of God sufficient." He is now liberated, and I sent him a few rupees to get some clothes. I have proposed his accompanying me to Ava. If he gets the letter, he will be in Rangoon soon.

I am surprised that you did not get my letter on leaving the church in Maulmein. I find, by looking in my memorandum-book, that I sent a short journal and a letter, in February, 1832, giving an account of the building of the chapel, and of the whole number I had baptized, which was 95.

Pray for me, that I may be directed in the path of duty, and have grace to make known, faithfully, the word of God.

Very affectionately and sincerely yours,
E. KINCAID.

Dr. L. Bolles.

Indian Stations.

VALLEY TOWNS.

REV. EVAN JONES' LETTER.

June 11, 1833.

Dear Sir,

Our meeting at the mission house commenced on Saturday, and closed last evening.

Bro. John Wickliffe preached a thrilling and affectionate discourse on Saturday afternoon; after which I gave some advices preparatory to attendance on the Lord's supper next day. Prayer-meeting on Sabbath morning at sunrise. After breakfast we had church-meeting, to hear the experience of candidates. Five came forward to tell us what God had done for their souls, and we rejoiced in the hope that the Holy Spirit had commenced a work of grace in their minds, which he will carry on to perfection.

While the candidates were preparing for baptism, bro. Dsulawe, or Andrew Fuller, preached an animated and affectionate discourse, under which the congregation were much affected.

We then proceeded to the river, with seven candidates, one male and six females, two of whom had been approved by the church before. The sacred ordinance was then administered by bro. John Wickliffe.

I know you would have been highly gratified to witness this Christian ordinance administered, for the first time, by the first full Cherokee that ever laid believing penitents in the Saviour's liquid grave. His whole soul seemed to be absorbed in the great things represented by this sacrament.

I trust this will be followed by multiplied instances of the efficacy of sovereign grace in transforming the human character, and raising individuals from the lowest state of degradation, and setting them with the princes of his people.

I am yours, &c.,

EVAN JONES.

THOMAS STATION.

LETTER OF REV. L. SLATER.

May 20, 1833.

Dear Brother,

On the 24th ult. I started in company with my family, and five natives, four of whom were chiefs, to attend the general meeting of the Baptist denomination, held at Oakland, on the 3d inst. We arrived in the vicinity of the meeting on the 9th day. On the 10th day we met our brethren, and, according to a previous arrangement, I was, on the first day of the session, set apart for the work of the gospel ministry. Hitherto a great weight of responsibility has rested upon me, on account of which I have solicited your counsel and prayers. At present a peculiar and increased weight rests upon me; therefore I would renewedly solicit your counsel and prayers. The services were solemn and interesting. The sermon was preached by Elder Twiss, from Ann Arbour. During the meeting, Noonday, a pious chief, addressed the assembly. He expressed much satisfaction in looking forward to that time, when there would be but one language. He said that he had been seated among them, though he could not understand the words uttered; yet he felt happy. "I have lived many days in darkness," he says, "I am now a poor sinner; but the Good Spirit has pitied me. I think now death is near. Already my head is white. If God pities me, I shall meet you all at our Father God's home." His speaking with such a glow of feeling and visible solemn-

nity, produced much interest. To hear the love of Christ expressed by one who was once a barbarous savage of the wilderness, was too overcoming to withhold a tear of joy by the assembly.

On the 17th, at our covenant meeting, five natives and two whites offered themselves to the church—six of whom were received as candidates for baptism. Lord's day, the 19th inst., I baptized the candidates before a large and mixed concourse, composed of natives, English and French. The season was solemn. Impressions were received, we trust, that never will be obliterated from the mind. Nearly half of the spectators never witnessed the ordinance before administered. One of the baptized, was a white woman, 78 years old, who had been connected with the Presbyterian church 28 years. There being no Baptist church in the place of her former residence, she felt it her duty to become connected with some church, upon which she offered herself to the Presbyterian order, though she was sensible that immersion was the only proper mode; she trusted, however, that God, in his providence, would open a way for her to receive the sacred rite, was it his will that she should follow Christ, as directed in his word. After travelling from Maine to this place, she was, on the 19th inst., immersed in the wide stream of Grand River, and, on the same day, exclaimed in the words of good old Simeon, "Now lettest thou thy servant depart in peace." Our church now consists of 22 members—15 natives, and 7 whites. We look forward to no distant period, when others will come forward and own Christ as their Lord. Some already give good evidence of a work of grace on their hearts, not only the red man of the forest, but also the white, who have not made a profession of religion. Our meetings are crowded on the Sabbath, and our daily meetings are all well attended. Twenty-five youths compose our school. Religious influence is gradually prevailing here and elsewhere. No whiskey is sold on the whole extent of the river. The natives appear healthy and happy, and are fast progressing in civilization, particularly those who reside near us. Applications daily from natives to take land near us. Black Skin's party remain with us, and part of another village have recently joined us. Were the land good for much extent, the most of the natives at a distance would join us. Female assistance is much needed. I am obliged to assist in the school, when a thousand calls elsewhere demand attention. I have been enabled

but once this spring, to visit the natives abroad. I ask your continued prayers, And desire to remain

Your obedient servant,

L. SLATER.

Rev. Lucius Bolles, D. D.

SHAWNEE MISSION.

The following is a brief extract from a letter of Mr. Lykins, at this station, dated June 24, 1833.

It is with much pleasure that I say we have been led to hope that an Indian man at our preaching place among the Delawares, has experienced religion. He professes to enjoy a good hope that his sins are forgiven. Several others at the same place, we trust, are not far from the kingdom of heaven.

After our many toils in this country, this indication of the favor of the Lord Jesus, is truly gratifying and encouraging.

ORDINATIONS AND INSTALLATIONS.

REV. C. W. HODGES, inst. pastor at North Springfield, Vt., May 29.

MR. CALEB BUSH, ord. evangelist, in Colchester, Delaware Co., N. Y., June 12.

MR. AMOS D. WATROUS, ord. pastor of the church in Colchester and East Haddam, Conn., June 18.

MR. JOSHUA CLEMENT, ord. evangelist, at Dorchester, N. H., June 19.

MR. OCTAVIUS WINSLOW, ord. pastor of the new Bowery Baptist church, New York city, June 20.

MR. LYMAN W. WEBSTER, ord. pastor at De Ruyter, N. Y., June 26.

MR. AARON ANGIER, ord. pastor at Orwell, Vt., June 26.

MR. P. B. FISK, ord. pastor at Jamaica, Vt., June 26.

MR. CHARLES DELANO, ord. evangelist at the Owego Creek church, in Caudour, N. Y., June 26.

MR. MANASSEH LAWRENCE, ord. pastor at Sumner, Me., June 27.

MR. JOSEPH W. TAGGART, ord. pastor at Fayetteville, Onondaga Co., N. Y., July 2.

MR. ISAAC MOORE, ord. pastor at Westkill, N. Y., July 17.

MR. CALVIN S. CARY, ord. pastor at Mount Desert, Me., July 17.

REINFORCEMENT AND NEW MISSION.

During the month of July, a reinforcement of six missionaries and their wives sailed from this city for Ceylon, under the patronage of the A. B. C. F. M. Messrs. Arms and Coan were also ordained as missionaries, and left immediately for New York, whence they proceed to Patagonia, to explore the country, and establish a station.

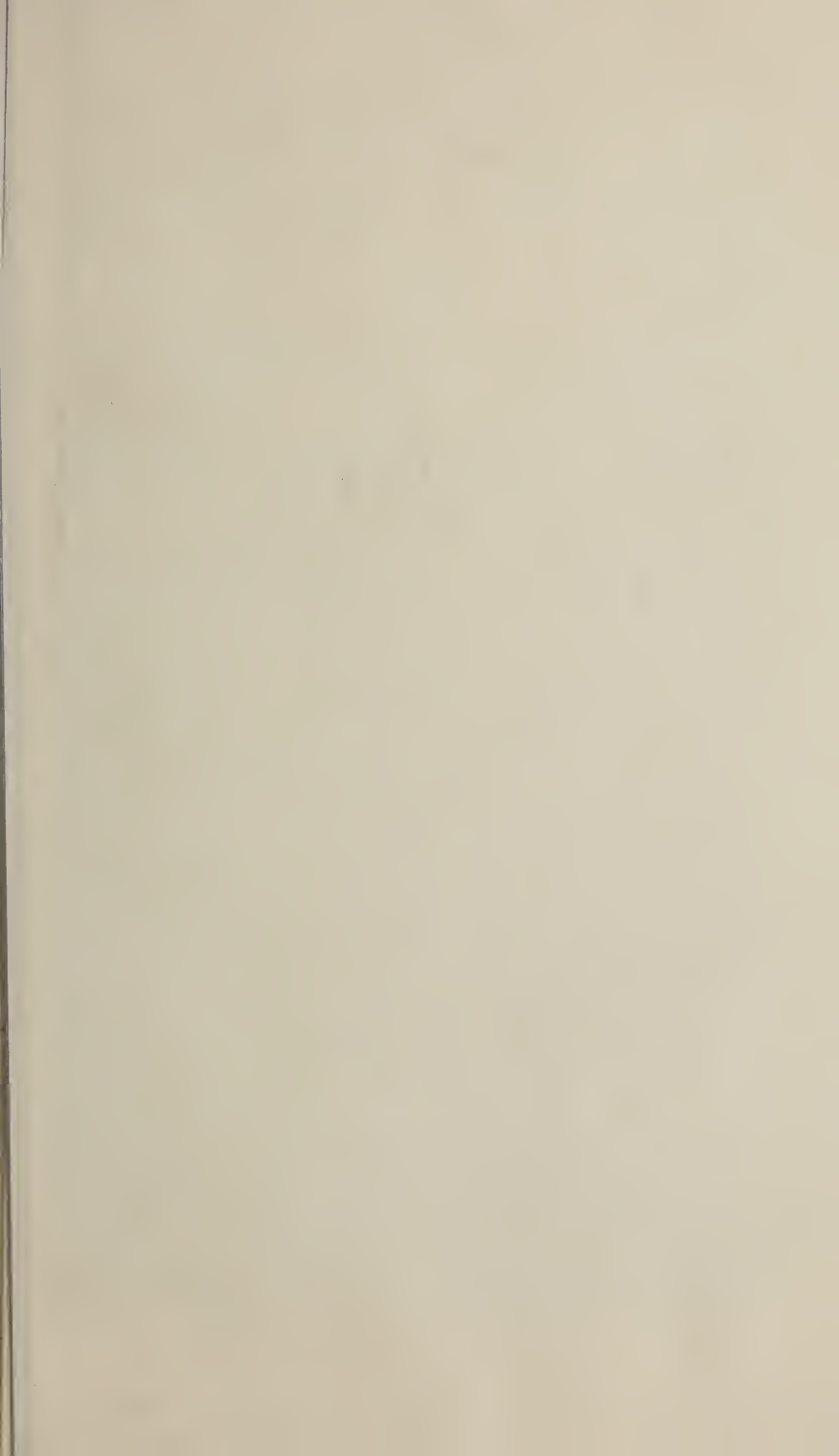
Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from July 23, to Aug. 15, 1833.

| | |
|--|----------|
| Cash, being the avails of a finger ring, per Rev. A. Bennett, | 12 |
| Cash from Rev. A. Bennett, being the balance in his hand of collections made in Virginia, New Jersey, &c., | \$249,64 |
| Mr. Bennett has received, during the time of his agency, since November last, \$1730,31, \$1221,36 of which was contributed in Virginia, and is credited to the Virginia Mission Society, Auxiliary, &c., excepting \$260,06, which was from and on account of "The Youth's Missionary Society, Richmond"—\$414,77 was collected in New Jersey, \$267,73 of which is credited to the East Jersey Miss. Soc., and the remainder, \$147,04 to the New Jersey State Convention. \$94,18 was received by various collections and from sundry individuals, making a total of \$1730,31. | |
| Miss Clara J. Newhall, (deceased,) for F. Miss., per Mrs. Bacheller, | 4, |
| C. S. Hare, for Burman mission, | 5, |
| Mrs. Maria Tallmadge Jackson, Charlestown, Mass., being the third and fourth payment of her part for the support and education of a Burman boy, named Stephen Gano, which, in addition to other payments, completes her proportion for the education, &c. of the above named boy, | 25, |
| Avails of a string of gold beads, contributed by Miss Haunah Beal, Hingham, per Mr. Shute, | 4, |
| Mrs. Lydia Cook, to aid in printing tracts for the Burmans, | 1, |
| The "Bottskill Baptist Association," N. Y., for the Burman mission, per D. Tinkham, Treas. of the Bottskill Bap. Asso. Miss. Soc., | 60, |
| Venus Manning, for Burman Mission, per Dea. Chamberlain, | 1,50 |
| Mr. Ebenezer Wheeler, Saxon River Village, for Burman mission, per Dea. Daniel Mason, | 5, |
| The "Young Men's Missionary Society," connected with a Bible class in the first Bap. church, Providence, R. I., it being the commencement of an annual subscription, to be appropriated to the support and education of a native child, in the mission school at Burmah, per Mr. Albert N. Arnold, | 25, |
| The Baptist Convention in Georgia, (one dollar of which is for the Burman Bible,) per James Armstrong, Esq., Treasurer, | 654,70 |
| Elder Phineas Pillsbury, on account of the Bap. Miss. Soc. of the north parish of Nobleborough, per Rev. N. W. Williams, | 13, |
| Keeseville, Bap. Fem. Mite Soc. for Bur. Miss., per Abigail Hays, Treas., | 6, |
| James Saunders, Esq., of Passadunkeag, Maine, for Foreign Missions, per Mr. Jacob Garland, | 10, |
| Miss Eliza Jameson, for the education and support of a Burman child, named Ann Eliza Bartlett, | 30, |
| Dea. Waterbury, Treasurer of the "Saratoga Baptist Association," for foreign missions, per Mr. John Putnam, | 190, |
| The "Framingham Juvenile Society," for the education of Burman Youth, per Miss Althea Train, Treasurer, | 13, |
| The first Bap. church in Colrain, through Dea. Cyrus Alden, Treasurer of the Franklin Co. Asso., for Bur. miss., per John Alden, jun., | 4, |
| Dea. Benj. Maxwell, Shelburn Falls, for Bur. miss., per John Alden, jun., | 5, |
| Rev. Isaac McCoy, received by him April, 1832, for the benefit of Putawatomí youth, connected with the late mission at Carey, from the following persons, viz. Miss Martha Shields, \$10, Miss J. Shields, \$10, Mrs. Boulden, \$10, all of Christiana, Delaware, | 30, |

H. LINCOLN, *Treasurer.*

The Treasurer has been requested to state, that \$174,13 of the \$714, acknowledged in the July number of the Magazine, from the Treasurer of the Middlesex and Norfolk Baptist Foreign Missionary Society, was from the Baptist church in Brookline, under the pastoral care of Rev. J. A. Warne, and is to be appropriated as follows, viz. for the support of a native teacher in Burmah, \$100. For the support of two Burman children, \$50, (this sum the Female Working Society hope annually to raise.) For general purposes of the mission, \$24,13, total, \$174,13.

REV. MR. MCCOY. It has been intimated that the notice taken of this long tried missionary in the last Annual Report of the Board, might leave an impression on the reader, that he was no longer in the service of that body; we therefore beg leave to say, that the same relations subsist between them as formerly.







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